

# **THE CLARIFIED NEW TESTAMENT**

**P G PARKER**

**1955**

**Wipf and Stock Publishers**  
**Bible Versions Reproduction Series: Volume #72**

**THE CLARIFIED NEW TESTAMENT**

**Translated by: Principal P.G. PARKER**

**1955** Original Publisher, **THE CHRISTIAN WORKERS BIBLE CENTER,**

**Lynton, Devon**

236 Pages

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Wipf and Stock Publishers  
1396 E. Washington Blvd.  
Pasadena, CA, 91104  
1-626-7 97-4756

Printer: James Baden  
Binder: Golden Rule Bindery

ISBN: 1-57910-421-5

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Jim Baden shares the reverence for Scripture that has moved the leaders of our Society to give so freely of their time and energy for the past thirty-five years. He has profound respect and gratitude for the heroes and heroines of Bible translation—from Wycliffe and Tyndale down to the present time—who worked so hard, even sometimes at the risk of life—to make the Bible so readily available to the world today. Like other members of the ISBC, Jim regards the Bible as more than just a great book to be collected. To use his own words, he speaks of the Scriptures as "God's method of communicating with his intelligent creatures . . . to be most carefully read and contemplated to discover its meaning and value for life in the present and future."

What is more helpful in discovering the meaning of Scripture than to have readily at hand a good collection of different versions? Some have even suggested they would rather have a variety of versions than commentaries! As the translators of the 1611 King James Version quote Saint Augustine in their memorable preface, “ ‘Variety of Translations is profitable for the finding out of the sense of the Scriptures.’ ” “Therefore blessed be they,” the preface continues, “and most honoured be their name, that break the ice, and giveth onset upon that which helpeth forward to the saving of souls. Now what can be more available thereto, than to deliver God’s book unto God’s people in a tongue which they understand?” And speaking of those who have labored to prepare translations other than the King James, the 1611 scholars urge “that we acknowledge them to have been raised up of God, for the building and furnishing of his Church, and that they deserve to be had of us and of posterity in everlasting remembrance.”

It is in this spirit and for this purpose that the **Bible Versions Reproduction Series** has been inaugurated.

William E. Paul, Editor, *Bible Versions and Editions*; Don Heese, Journal Production Manager; Sid Ohlhausen, Membership Secretary; Mark Mage, Editorial Assistant; Jim Baden and this writer have each supplied several hard-to-find versions for this reproduction. \*

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Graham Maxwell  
(Charter Member #12)

\*additional versions supplied by:  
Bill Chamberlain







# **The CLARIFIED NEW TESTAMENT**

**by Principal P. G. PARKER**

*The Clarified New Testament is printed by Reliance Printing Works, Halesowen.*

*It is published by The Christian Workers Bible Centre, Lynton,*

*Devon, from whom further copies are obtainable.*



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THE CLARIFIED NEW TESTAMENT is not another attempt to produce a new translation in modern speech. While simple modern speech is used, the main purpose is to introduce a measure of interpretation, paraphrase and commentary. Neither has any attempt been made to uniformity in "elevated" expression. Sometimes we have used it, as in the Lord's Prayer, but whether we have used "thy" or "your," "art" or "are," "whosoever" or "whoever" has depended upon our personal feeling as whether to use the elevated and solemn or the colloquial and familiar

This Volume is prepared by one who believes in the complete inspiration of the original thoughts and words of Scripture—and one who has no doubt that Jesus Christ is the same yesterday, to-day, and for ever



# MATTHEW

THE GLAD TIDINGS  
CONCERNING JESUS CHRIST  
WRITTEN BY MATTHEW.

## CHAPTER 1.

THE ANCESTRY OF JESUS CHRIST. *Verses 1-17.*

THIS is the ancestry of Jesus (God's appointed World Ruler), who descended from David, the King; and from Abraham, the Father of the Hebrew Race.

Isaac descended from Abraham; Jacob from Isaac; Judah and his brethren from Jacob; Perez and Zerah from Judah and Tamar; Hezron from Perez; Aram from Hezron; Aminadab from Aram; Nahshon from Aminadab; Salmon from Nahshon; Boaz from Salmon and Rahab; Obed from Boaz and Ruth; Jesse from Obed; David, the King, from Jesse.

Then Solomon descended from David and the widow of Uriah; Rehoboam from Solomon; Abijah from Rehoboam; Asa from Abijah; Jehoshaphat from Asa; Jehoram from Jehoshaphat; Uzziah from Jehoram; Jotham from Uzziah; Ahaz from Jotham; Hezekiah from Ahaz; Manasseh from Hezekiah; Amon from Manasseh; Josiah from Amon; Jechoniah and his brethren from Josiah about the time that Judah was carried captive to Babylon (586 B.C.)

After this captivity Shealtiel descended from Jechoniah; Zerubbabel from Shealtiel; Abiud from Zerubbabel; Eliakim from Abiud; Azor from Eliakim; Zadok from Azor; Achim from Zadok; Eliud from Achim; Eleazar from Eliud; Matthan from Eleazar; Jacob from Matthan. Then from this Jacob came Joseph, the husband of Mary, and from Mary was born Jesus, the long-promised Messiah.

Thus (for convenience) we can reckon fourteen stages in descent from Abraham to David; fourteen from David unto the Babylonian captivity and fourteen from the captivity in Babylon unto Christ.

THE BIRTH OF JESUS CHRIST. *Verses 18-25.*

Now the birth of Jesus Christ was in this way. His mother, Mary, was betrothed to Joseph, but as was the custom they did not live together during the first year, although regarded as man and wife. During this preliminary year Mary became pregnant through the Holy Ghost. When Joseph knew about this unborn child he was greatly disturbed, not knowing the Divine circumstance. He there-

fore planned quietly to divorce Mary. The law allowed him either to publicly condemn and punish by stoning an unfaithful wife, or quietly to put her away before witnesses without openly giving a reason (Deut. 24). Joseph decided on the more merciful way.

But while he was sadly thinking about the matter an Angel of the Lord appeared to him in a dream, saying, Joseph, descendant of David, do not be afraid to openly take unto you Mary as your wife, for the child conceived within her is from the Holy Ghost. And she shall bring forth a son and you must call His name, Jesus; which means "God-Saves," for He shall save His people from their sins.

Now all this took place so that it might be fulfilled which was spoken by the Lord through the Prophet Isaiah, Behold the virgin shall be with child, and shall bring forth a son, and they shall call His name, in the Hebrew, "Emmanuel," which by interpretation means, "God with us." (Isaiah 7:14).

Then Joseph being roused from sleep did as the Angel of the Lord had commanded him, and he took unto him his wife, but had no creative intercourse with her until after she had brought forth her first-born son. Joseph called His name, Jesus.

## CHAPTER 2.

THE VISIT OF THE EASTERN PHILOSOPHERS.

*Verses 1-12.*

Now some months after Jesus was born in Bethlehem (Bethlehem means "House of Bread" and was six miles south of Jerusalem) of Judea, in the days of Herod, the King—a kingship he held under Roman control—behold there came wise men or scientific philosophers from the east (maybe Persia or Arabia) to Jerusalem, and they were asking, Where is He that is born King of the Jews? For we have seen in vision an identifying star in the east and are come to worship Him.

When Herod, the King, heard these things he was worried and all Jerusalem with him. And when he had gathered all the chief priests and Hebrew scholars (the Scribes) together he demanded from them the name of the place where the long-promised Jewish King or Messiah should be born. They said, In

Bethlehem of Judea; for thus it is written by the prophet, Micah, And you Bethlehem, in the land of Judah, are not the least among the chief cities of Judah, for out from you shall come a ruler that shall rule my people Israel (Micah 5:2).

Then Herod when he had privately called the Wise Men asked them very particularly as to the exact date when the star appeared. Then he sent them to Bethlehem and said, Go and search carefully for the young child, and when you have found Him bring me word again, that I may come and worship Him.

When they had listened to the King they departed, and, lo, to their surprise, the same star which they saw in vision in the east appeared again, and went before them till it came and stood over the place where the young child lay. When they saw the star again they rejoiced with much joy. (Was the star a manifestation of an Angel?) See Rev. 9:1.

And when they were come into the house they saw the young child with Mary, His Mother, and fell down and worshipped Him, and when they had opened their treasures they presented unto Him gifts—gold, frankincense (a gum used for fumigating sacrifices), and myrrh (a gum used for perfuming ointment).

Then, being warned by God in a dream that they should not return to Herod, they departed into their own country another way.

#### EGYPT. *Verses 13-23.*

After they had departed, the Angel of the Lord again appeared to Joseph in a dream, saying, Arise, and take the young child and His Mother, and flee into Egypt, and stay there until you hear from me again, for Herod will seek the young child to destroy Him.

Joseph, therefore, quickly got ready, and took the young child and His Mother, and that night he departed into Egypt. He stayed in Egypt until the death of Herod, and so the prophetic saying was fulfilled in its hidden Messianic meaning. Out of Egypt have I called My Son (Hosea 11:1).

Now, going back a little, Herod when he saw ingly angry, and sent forth and slew all the male children that dwelt in Bethlehem, and in all the neighbourhood thereof, from two years old and under, according to the time information he had carefully obtained from the Wise Men.

he was ignored by the Wise Men was exceed-

Then again was fulfilled in the hidden Messianic sense the saying of Jeremiah the prophet: In Ramah (a place near to Jerusalem) a voice was heard full of lamentation, weeping and great sorrow. Rachael (a type of all Israelitish mothers) weeping for her children, and could not be comforted, because they had ceased to exist (Jer. 31:15).

But when Herod was dead, behold, an Angel of the Lord again appeared in a dream to Joseph in Egypt, saying, Arise, and take the young child and His Mother, and go back into the land of Israel; for they are dead which sought the young child's life. And he arose and took the young child and His Mother, and came back into the land of Israel. But, when he heard that Archelaus, the cruel son of Herod, reigned in the place of his father, Joseph was afraid to return to Judea, so being guided by God in another dream, he went into Galilee, and dwelt in a city called Nazareth, a city of great reproach. So much so that a dweller in Nazareth was belittlingly called a Nazarene, which implied a person of reproach and shame. The prophets had declared that the Messiah should be despised and reproached, and so in fulfilment of the prophecies He literally became a Nazarene.

#### CHAPTER 3.

##### JOHN THE BAPTIST. *Verses 1-12.*

In those days, when Jesus was still living in Nazareth, John the Baptist came on the scene preaching in the wilderness of Judea, and said, Repent, for the Kingdom (or Rule) of God is near at hand. This John the Baptist was the one spoken about by the Prophet Isaiah, when he said, The voice of one crying in the wilderness, Prepare the way of the Lord: make His paths straightforward (Isaiah 40:3).

John, as Elijah of old, wore a garment of rough camel's hair and a leather belt. His food was locusts and wild honey.

Then, generally speaking, all the people of Jerusalem, Judea and the Jordan valley went out to listen to him, and were baptised by him in the river Jordan, individually confessing their sins.

But when John saw many of the religious but hypocritical Pharisees and the materialistic Sadducees come to his baptism, he said unto them, O race of poisonous serpents, who has warned even you to flee from the future wrath of God?



Bring forth, therefore, fruits in your life which will prove you are really repentant, and do not think to boast within yourselves, saying, We have Abraham as our father: for I say unto you that God is able of these river bank stones to raise up children unto Abraham.

And now the axe of God's judgment is poised at the very root of every man's life. Just as a useless and fruitless tree is cut down and cast into the fire, so will it be with men's lives. I indeed immerse you in water as a declaration of your repentance, but the One who is coming after me, is much greater than I, whose sandals I am not worthy to unloose. He will immerse you in the Holy Spirit and in Holy fire.

His winnowing fan is also in His hand. He will completely clear His floor. The wheat will be gathered into the granary, but the chaff will be burnt up with irresistible fire.

**JESUS BAPTISED BY JOHN. Verses 13-17.**

Then Jesus came from Galilee to the river Jordan, a distance of about 80 miles, to be baptised by John. But John, aware of Jesus' holy life, strongly protested, saying, It would be more fitting for You to baptise me. Why do you come to me?

Jesus replied, saying, Let it be as I wish, for it is right for us to do what is right. Then John baptised Jesus.

When Jesus was baptised, the moment He went up from the water, lo, the Heavens were opened, and John saw the Spirit of God, in the shape of a dove, alight upon Him, and lo, a voice from Heaven was heard, saying, This is My beloved Son in Whom I am well pleased.

## **CHAPTER 4.**

**THE TEMPTATION OF JESUS. Verses 1-11.**

THEN Jesus was led by the Holy Spirit into the wilderness of Judea to be tested by the Devil. (No sooner is our Lord out of the waters of Baptism than He is into the fires of temptation). After nothing to eat for forty days and forty nights, He was feeling very hungry. Then the Devil came to Him, and said, If you are the Son of God, command that these stones be turned into loaves of bread. But Jesus answered and said, it is written in Deuteronomy 8:3, Man's life is not sustained by simply eating bread, but by every word that God speaks.

Then the Devil took Him into Jerusalem, the Holy City, and put Him on a pinnacle of the temple, and said, If You are the Son of God,

cast yourself down, for it is written in Psalm 91:11-12, God will give His angels charge over You, and in their hands they will hold You up, lest at any time You strike Your foot against a stone.

Jesus said unto him, But it is written again in Deut. 6:16, You shall not tempt the Lord Your God by a false and presumptuous trust in Him.

Again, the Devil takes Him up into an exceedingly high mountain, and shows Him all the Kingdoms of the world and the glory of them, and says to Him, All these Kingdoms will I give You if You will fall down and worship me.

Then Jesus said unto him, Go away from me, Satan, for it is written in Deut. 6:13 and 10:20, You shall worship the Lord Your God and Him only shall you serve. Then the Devil left Him, and, behold angels came and ministered unto Him.

**JESUS RETURNS TO GALILEE. Verses 12-16.**

Now when Jesus had heard that John was cast into prison, He went back into Galilee, and instead of staying in Nazareth, He went and dwelt in Capernaum, which is upon the sea coast, in the old borders of the tribes of Zebulun and Naphtali; that it might be fulfilled which was spoken by Isaiah the Prophet, saying, The land of Zebulun and the land of Naphtali, lying by the sea, across Jordan, in Galilee of the Gentiles, the people which sat in darkness saw great light, and for those which sat in the place of the shadow of death light has arisen (Isaiah 9:1-2).

**CALL OF PETER AND ANDREW. Verses 17-22.**

From that time Jesus began to preach and to say, Repent, for the Kingdom of Heaven is at hand. Walking by the sea of Galilee Jesus saw two men, Simon, afterwards called Peter, and Andrew, his brother. They were casting a net into the sea, for they were fishermen. And Jesus said unto them, Follow Me, and I will make you fishers of men. And at once they left their nets and followed Him. And going on from that place He saw two other brothers, James and John, in a ship with Zebedee, their Father, mending their nets, and He called them. And they immediately left the ship and their Father, and followed Him.

**FURTHER PREACHING IN GALILEE. Verses 23-25.**

And Jesus went around all Galilee teaching

in their Synagogues (which were something like Jewish Parish Churches), and preaching the glad tidings about the Kingdom of God, and healing all kinds of sickness and disease among the people.

His fame spread throughout all Syria: and they brought unto Him all the sick people—people suffering with various kinds of diseases and agonies, and those who were demon-possessed, and those who were lunatics, and those that had paralysis, and He healed them all.

Great multitudes followed Him from Galilee and Decapolis (a group of ten cities that lay to the east and south of the sea of Galilee) and from Jerusalem and from Judea, and from beyond Jordan.

## CHAPTER 5.

### THE SERMON ON THE MOUNT.

And seeing the multitudes He went up into a mountain, and when He was settled down His disciples came near unto Him, and He spoke and taught them, saying,

Great rewards are for the humble-hearted, for they shall enter the Kingdom of Heaven.

Great rewards are for those who are filled with a godly sorrow, for they shall be comforted.

Great rewards are for those who are not quarrelsome for they shall possess the earth.

Great rewards are for those who are hungering and thirsting to be righteous, for they shall be satisfied.

Great rewards are for those who quickly forgive, for they shall be quickly forgiven.

Great rewards are for the pure in heart, for they shall dwell in the sight of God.

Great rewards are for those who seek to make peace, for they shall be called God's children.

Great rewards are for those who are persecuted for doing right, for they shall enter the Kingdom of Heaven.

Great rewards are for you when men publicly denounce you, and seek to harm you, and shall falsely say all kinds of evil against you, because you are seeking to please Me. Rejoice, and be exceedingly glad, for very great is your reward in Heaven, for so they ill-treated the prophets who lived before you.

You are the salt (the preservative) of the earth; but if the salt has lost its power to preserve, how will the earth be preserved? It is therefore only suitable for throwing away

and treading underfoot.

You are the light of the world. You are like a city on a hill-top, which cannot be hidden. Men do not light a candle to put it under a bowl, but they light a candle in order to put it upon a candlestick, that it may give light to everybody in the home. Let your light shine before men in such a way that they will see your good works and give all the praise to your Heavenly Father.

Do not think I am come to destroy the Law of Moses, or to cancel the utterances of the prophets. I am not come to destroy them but to bring about their fulfilment. Solemnly I say unto you, as long as Heaven and earth exist, not the dot of an "i" or the cross of a "t" of the Law will be destroyed until all be fulfilled.

Whosoever, therefore, shall break the least of the commandments, and shall teach others to do the same, shall be least in the Kingdom of Heaven, but whosoever shall do and teach the commandments shall be great in the Kingdom of Heaven.

For I say unto you that if your righteousness is not greater than the righteousness of the Pharisees, you will not even enter into the Kingdom of Heaven.

You have heard that it has been taught in the past; You shall not kill, and whosoever kills shall be in danger of earthly judgment. But I say unto you that whosoever is angry with his brother without a cause shall be in danger of earthly judgment from man, and whoever shall say "Raca" (You utterly worthless one) is in danger of earthly judgment from the highest earthly court approved by men; but whosoever says, You God-forsaken fool, shall be in danger of God's judgment, that has its earthly counterpart in Gehenna, the burning valley outside Jerusalem.

Therefore, if you bring your gift to the brazen altar of sacrifice in the Temple, and then remember that your brother has righteously something against you, leave your gift before the altar, and go your way; first be reconciled to your brother, and then come and offer your gift.

Make peace with your opponent as quickly as possible, while you are with him, lest at any time he takes you before the judge, and the judge delivers you to the prison officer, who will cast you into prison. Solemnly I say unto you, You shall by no means come out until you have suffered to the utmost.

You have heard that it has been said by those of old time, You shall not commit adultery. But I say unto you, That whosoever even looks on a woman with lustful thoughts has already committed adultery with her in his heart. If even your right eye cause you to do evil, pluck it out, and cast it from you, for it is more profitable for you to lose one of your members than that your whole body be cast into God's Gehenna of fire.

And if your right hand cause you to do evil, then cut it off, and cast it from you; for it is more profitable to you that one of your members perish, than your whole body should be cast into God's Gehenna of fire.

It has been said, If you wish to put away your wife, give her a document saying that you have divorced her; but I say unto you, that whosoever shall put away his wife, excepting on the ground of adultery, causes her when she marries another man to commit adultery, and whosoever marries her has himself committed adultery. In other words, a woman must give herself away before you can put her away.

Again, you have heard it has been said by those of old time, You shall not swear oaths in your own name, but must swear in God's name. But I say, you must not swear any oath. You must not swear by Heaven, for it belongs to God not you—it is His throne. Nor must you swear by the earth, for it is God's footstool, not yours. Nor must you swear by Jerusalem, for it is the city of the Messiah, not yours. Nor shall you swear by your head, for you cannot make a single hair white or black. All that you have to say is Yes, Yes, or No, No. Whatever else you add in order to confirm your word arises from an underlying evil condition of things.

You have read in the law of Moses that it has been said, An eye for an eye and a tooth for a tooth. But I say to you, Resist not evil, but whosoever shall hit you on your right cheek, turn to him the other likewise.

And if any man will sue you at the law, and take away your coat to pay a supposed debt, then let him have your overcoat also.

And if somebody forces you to go a mile, then go with him two. Give to him who asks you, and from him who would borrow from you do not turn away.

You have heard it said, You shall love your neighbour and hate your enemy. But I say unto you, Love your enemies; bless them that swear

at you; do good deeds to those who hate you, and pray for those who spitefully use you and persecute you, that you may indeed be children like your Heavenly Father, for He makes His sun to rise on the evil and on the good, and sends rain on the righteous and the unrighteous.

For if you love those which love you, what praise can you have, for even the despised tax-gatherers do that. And if you salute your relatives only, what do you do more than others? The despised tax-gatherer does that. Aim at perfection, even as your Father in Heaven is perfect.

## CHAPTER 6.

### A CONTINUATION OF THE SERMON ON THE MOUNT.

Take heed that you do not your good deeds in order to be seen of men; otherwise you have no reward from your Father in Heaven.

Therefore, when you perform generous actions, do not sound a trumpet to call attention to yourselves, as hypocrites do, in the synagogues and in the streets, in order that they may have praise from men. Solemnly I say unto you, That is all the reward they will get.

But when you do good deeds, do not let even your right hand know what your left hand is doing, so that your good deeds being performed in secret, your Heavenly Father Who sees in secret, will reward you openly.

And when you are praying, do not be like the hypocrites, for they love to pray where everybody can see them. They choose prominent places where others can watch them. Solemnly I say unto you, The praise of men is all the reward they will ever get. But when you pray, go quietly into a private room, and when you have locked the door, pray to your Father Who is Himself not seen by the crowds, and your Father Who sees what happens in secret, will reward you openly.

But when you pray, don't use useless repetitions, as the heathen do, for they think they will be heard because of their continual speaking. Be not like unto them, for your Father is quite aware of what you need before you ask Him.

Pray in this manner: Our Father, Who dwells in Heaven, May Thy name be revered. May Thy Kingdom rule over men come to pass. May Thy will be done on earth even as it is done in Heaven. Give us

daily our needful bread. And forgive us our wrong doings even as we forgive those who wrong us. Save us from the necessity of being led into trial. Deliver us from evil and from the Evil One. Thine is the true rule, and Thine is the true power, and to Thee belongs the true praise and honour, for ever and ever. Amen—so let it be.

If you forgive men their wrong doing toward you, then your Heavenly Father will also forgive your wrong doing toward Him; but if you do not forgive others, neither will your Heavenly Father forgive you your wrong doing toward Him. (This statement does not deny that the forgiveness of sins can be obtained only by the Atonement made on Calvary, but it shows that happy communion with God for those who are already in His Family can only be maintained as a spirit of forgiveness is manifested toward each other).

Also, when you fast and abstain from food as a religious act, do not imitate hypocrites by trying to look as though you are fasting, for hypocrites do this in order to impress others. Verily I say to you, That is all the reward they will get. But you, when you fast, wash your face and maintain a bright appearance, so that only your Heavenly Father knows what you are doing. And the Father Who sees in secret will reward you openly.

Do not store up treasures on earth, which are so easily destroyed by moth and rust and other things, and are also liable to theft, but lay up for yourselves treasures in Heaven, where there is no danger from moth, nor rust nor thieves. Where your treasure is stored, there your heart will live. The window of the body is the eye. If, therefore, your eye be clean, then the whole of your body will be full of light. But if the window of your body be unclean, then your whole body will be dark. If, therefore, the window of your soul be black, then how great is the darkness within you.

No man can happily serve two masters of basically opposite opinions. Either he will hate the one and love the other, or else he will cleave to the one and despise the other. You cannot live your life to serve God, and at the same time live your life to gain earthly wealth. You cannot live for God and live for gold.

Therefore, I say unto you, take no anxious thought for your life, what you shall eat, or what you shall drink, nor yet for your body, what you shall put on. Is not life more impor-

tant than food, and the body more important than clothes? Behold, the birds of the air. They sow not, neither do they reap, nor harvest into barns, yet your Heavenly Father provides for them. Are you not much more important than they. Which of you by taking anxious thought can add one cubit (about 18 inches) to his height? And why do you take anxious thought concerning clothes? Consider the lilies of the field how they grow. They labour not, neither do they weave. Yet I say unto you that even Solomon in all his glory was not clothed so beautifully as these. Wherefore if God so clothe the flowers of the field, which exist for so brief a time and then are destroyed, how much more will He clothe you—you who are created for eternity. What little faith you have in a faithful God! Therefore, take no anxious thought saying, What shall we eat, or, What shall we drink? Or, With what shall I be clothed? For after these things the godless nations anxiously seek. Your Heavenly Father knows you have need of these things. But seek first the Rule of God and His righteous ways, and all these things shall be added to you. Take, therefore, no anxious thought for the morrow, for the morrow will be provided for by the God of to-morrow. Sufficient trouble arises each day without troubling yourselves with the troubles of to-morrow.

## CHAPTER 7.

### FURTHER CONTINUATION OF THE SERMON ON THE MOUNT.

Do not judge others harshly lest you are judged harshly. The spirit in which you judge others will be the spirit in which God will judge you. As you give to others, so God will give to you.

Why do you reprovingly call attention to the speck of dust in your brother's eye, and fail to see the tree-trunk in your own eye?

How will you be able to say to your brother, Let me get the speck of dust out of your eye, when the tree-trunk is in yours? You hypocrites! You make-believes! First cast the tree-trunk from your own eye, then you will be able to see clearly to take the speck of dust out of your brother's eye.

Do not talk about the deepest truths of holiness to those who are frivolously unholy. Do not expect pigs to appreciate pearls. They will only trample them under foot, and then savagely attack you.

Keep asking mercies from God, and He will give them to you. Keep seeking for the things of God, and you will find them. Keep knocking at the door of God, and it will be opened to you. For in the realm of God's rule those who ask receive, and those who seek find, and those who knock are admitted.

What man is there among you who will give a stone to his son who asks for bread? Or if he is asked for a fish, will he give a viper? If you then, who have an evil nature, will give good gifts unto your children, how much more will your Heavenly Father give good gifts to those who ask for them?

Therefore, act toward others as you would have others act toward you. For this is the teaching of the Law of Moses and the prophets.

Enter in at the narrow gate, for wide is the gate and broad is the way that leads to death, and crowds go in thereat. Narrow is the gate and narrow is the way that leads to life, and few there are who find it. (The figure seems to be that of an attacked city. A narrow gate is provided for the faithful who know the password, but a broad way, well ambushed, is left open for the enemy, so that they crowding in, find themselves in a trap, and are immediately slaughtered).

Beware of false prophets, which come to you looking like sheep, but actually are disguised wolves. You can judge men by their fruit. Do men get grapes from hawthorn bushes? Do they get luscious figs from thistles? (or the caltrop, a prickly water plant). Even so, every good tree brings forth good fruit, but a corrupt tree brings forth corrupt fruit. A good tree does not bring forth bad fruit; neither does a bad tree bring forth good fruit. Every tree that brings not forth good fruit is cut down and cast into the fire. Therefore by their fruits you will be able to distinguish between true and false prophets.

Not everyone that says unto me, Lord, Lord, shall enter into the Kingdom of Heaven, but only those who do the will of my Father who is in Heaven. Many will say to me in the Day of Judgment, Lord, Lord, have we not prophetically spoken in Your name? and in Your name have we not cast out demons? and in Your name have done many marvellous works? And then will I say unto them, I never inspired you. Depart from my presence, you who have been doing evil.

But whosoever hears my words and obeys

them is like a wise man who built his house upon rock: and the rain poured down, and the floods swirled around, and the winds beat upon the house with hurricane force, but it remained standing—for its foundations were upon storm-defying rock. On the other hand, everyone that hears My sayings and disobeys them is like a foolish man, who built his house upon sand: and the rain poured down, and the floods swirled around, and the winds blew upon the house: and it completely collapsed.

After Jesus had thus spoken to the people they were astounded at His teaching, for He spoke with personal authority, and not as the Scribes or Jewish Bible-teachers, who appealed to other writers and teachers to enforce their viewpoints.

## CHAPTER 8.

### A LEPER HEALED. *Verses 1-4.*

WHEN Jesus came down from the mountain great multitudes followed Him. And, behold, there came a leper, and implored Him, saying, Lord, if You will You can make me clean. And Jesus put out His hand and touched Him, saying, I will, be clean. Immediately the leprosy vanished. Jesus said to him, Do not stop and talk about your healing to anybody, but go at once and show yourself to the Priest of the Temple, and offer through him that which Moses commanded in Leviticus 14:4-10. It will be a witness to the priests concerning Me.

### A SOLDIER'S SERVANT HEALED. *Verses 5-13.*

When Jesus entered into Capernaum there came unto Him a Roman officer, a Centurion who commanded a hundred Roman soldiers. He pleaded with Jesus, saying, My beloved servant lies at home sick, paralysed and grievously suffering. Jesus said unto him, I will come and heal him. The Centurion said, Lord, I am not worthy that You should come under my roof. If You will just speak the word "now" then my servant will be healed. For I am a man with authority. I say to one soldier, Go! and he goes: to another, Come! and he comes: and to my servant, Do this, and he does it.

When Jesus heard this He marvelled, and said to them that followed, Truly I say to you, I have not found such great faith as this amongst any Israelites. I tell you that many shall come from the east and the west, and shall have their portion with Abraham, Isaac and Jacob in the Kingdom of God. But some

of those who are the human descendants of Abraham, Isaac and Jacob shall be cast out of the Kingdom, into outer darkness. There will be weeping and bitter anger and sorrow.

Then Jesus said to the Centurion, It is all right: go your way. What you have believed will take place. And the servant was healed that self-same hour.

**PETER'S MOTHER-IN-LAW AND OTHERS HEALED.**  
*Verses 14-17.*

When Jesus was come into Peter's house He saw Peter's mother-in-law prostrate with a great fever. He touched her hand and the fever left her. She arose and waited upon them. When it was evening they brought to Jesus many that were possessed with demons. He cast out the demons with a word, and healed all that were sick, that it might be fulfilled which the prophet Isaiah had said, He Himself removed our infirmities and took away our sicknesses (Isaiah 53:4).

**TESTINGS.** *Verses 18-22.*

When Jesus saw great multitudes thronging Him He commanded His disciples to go to the other side of the lake. Then a certain Scribe (a Scripture lawyer) came and said to Him, Teacher, I will follow You wherever You go! Jesus said to him, Count well the cost, for even the foxes have holes in which to rest, and the birds have nests, but the Son of Man has no appointed resting place.

Another of those who followed Him said, I will follow You, but first of all, I must go home and wait until my father dies. But Jesus said, Follow Me straightaway, and leave the burying of the physically dead to those who are spiritually dead.

**THE STILLING OF THE STORM.** *Verses 23-27.*

When Jesus had entered into a fishing boat His disciples went with Him. And, behold, there arose a great storm on the sea, so that the waves washed over the boat. But Jesus was asleep. His disciples came to Him and awoke Him, saying, Master, save us, we shall be drowned. He said to them, Why are you afraid? O you of little faith. Then He arose, and rebuked the wind and the sea, and there was a great calm.

But His disciples marvelled, saying, What a wonderful Man He is—even the winds and the waves obey Him!

**TWO MAD GERGESENES DELIVERED.**

*Verses 28-34.*

When they reached the other side, in the country of the Gergesenes (probably under the rule of the Gadarenes) there met Him two men who were possessed with demons. They dwelt amongst the tombs, and were very dangerous, so that no one would go near them. They cried out, saying, What have we to do with You, Jesus, You Son of God? Have you come to torment us before the Judgment Day? There was some distance away a herd of many swine feeding. So the demons pleaded with Him, saying, If You do cast us out of this man, then let us go into the herd of swine. And Jesus (probably because the keeping of swine was not allowed to the Jews) said, Go from the men. Go into the swine. They went, therefore, into the swine, and behold the whole herd ran madly down a steep place into the sea, and perished in the waters. The keepers fled, and rushed their different ways into the city of Gadara, and breathlessly told what had happened to the demon-possessed men. And behold, practically the whole city came out to meet Jesus, and when they saw Him, they pleaded with Him to leave their country. The loss of the swine meant more to them than the liberation of the demon-possessed men. **SWINE PREFERRED BEFORE SALVATION**, has ever been the principle on which men have acted.

**CHAPTER 9.**

**A PARALYSED MAN HEALED.** *Verses 1-8.*

ACCORDINGLY Jesus entered into the boat, and passed over the lake and came into Capernaum, the town where He had settled (Matt. 4:13).

And, behold, they brought unto Him, lying on a bed, a man ill with paralysis. And Jesus, seeing the faith in the hearts of them all, said unto the paralysed man, Son, be filled with gladness. Your sins are forgiven you. And, behold, some of the Scribes said within themselves, This Man is doing what only God can do—He is guilty of blasphemy. And Jesus, knowing their thoughts, said, Why do you think evil of Me in your hearts? Tell Me, which is the easier to say, Your sins be forgiven you, or to say, Arise, and walk?

Both apart from God are impossible, but that you may know that I, the Son of Man, have the power to forgive sin, I will confirm it to you by saying unto the paralysed man: Arise, take



up your mattress-like bed, and go into your house. And he arose and departed to his home. But when the multitudes saw it, they were amazed, and praised God for giving such power to a human being.

#### MATTHEW CALLED. *Verses 9-17.*

Jesus went on from that place, and saw a man named Matthew (Gift of God) receiving the payment of taxes, and Jesus said unto him, Follow Me! And Matthew arose and followed Him.

And it came to pass that as Jesus sat eating in Matthew's house (Luke 5:29-32) behold, many tax-gatherers and people of ill-repute came and sat down with Him and His disciples. When the Pharisees, the religious sect which had backslidden into petty formality saw it, they said unto His disciples, Why does your Master eat with despised tax-gatherers and people of ill-repute? But when Jesus heard what they said, He said to them, The healthy do not need a physician, but the unhealthy do. But go and remember what Scripture says (Hosea 6:6), I prefer forgiving love in the heart to heartless sacrifice with the hands. I am come not to call the righteous, but sinners, to repentance.

Then came to Jesus the disciples of John, saying, Why do we and the Pharisees often fast, but Your disciples never fast?

Jesus said, Do the friends of the Bridegroom show forth sorrow as long as the Bridegroom is with them? But when the days come that the Bridegroom is taken from them, then they fast. (Jesus here makes His first allusion to His separation from the disciples).

No wise man puts a piece of new cloth into a tattered garment, for the patch is stronger than the garment, and the rent is made worse. Neither do men put new wine into old skin bottles, which so easily crack and leak, for they would soon break entirely, and the wine and the bottles would be lost. They put new wine into new bottles, and both wine and bottles are preserved. Neither am I trying to patch up the old garments and cracked bottles of traditional Judaism. But I am bringing to men something that is entirely new—a Gospel with new meanings, new motives, new foundations, and the failing and fading things of Judaism are required no longer.

#### A WOMAN HEALED AND A DEAD GIRL RAISED. *Verses 18-26.*

While Jesus was speaking, behold, there came a certain ruler and worshipped Him, saying, My daughter is even now dead, but come and lay Your hand upon her and she shall live. And Jesus arose and followed him, and so did the disciples.

Then a woman who for twelve years had been diseased with a hemorrhage, came behind Him and touched the hem of His garment. (The hem of the garment was of special spiritual meaning to the Jew. See Numbers 15:38-39. At each corner of the robe there was a tassel with a conspicuous blue thread. It indicated the Heavenly origin of the commandments. To touch it was to symbolically say, I delight in the commandments of God).

She said in her heart, If I may but touch His garment I shall be healed. But Jesus was conscious of what was happening, and He turned and said, Daughter, be of good comfort, your faith in Me has brought you healing, and the woman was healed from that hour.

Afterwards, Jesus went on with the ruler of the Synagogue—Jairus by name (Mark 5:22-24). He came to his home, and saw and heard the mourners and neighbours wailing their songs of sorrow, because the girl was dead.

But Jesus said to them, Give place to Me, for, from My standpoint, the maid is not dead and finished with, but she is asleep, and can be awakened. But they scornfully laughed at Him. But when the mourners were sent out of the room, then Jesus took the girl by the hand, and she arose. And the wonderful news thereof was broadcast throughout the land.

#### THREE MORE HEALED. *Verses 27-34.*

Jesus went on, and two blind men followed Him, crying out and saying, You kindly descendant of David, have mercy on us. When Jesus went indoors, the blind men came to Him, and Jesus said to them, Do you believe that I am able to do this? They said unto Him, Yes, Lord. Then He touched their eyes, saying, According to your faith be it unto you. And their eyes were opened. Jesus strongly said to them, Do not tell anything about it. But they disobeyed, and spread abroad the news throughout the countryside.

As they were leaving His presence, they brought to Him a dumb man who was demon possessed. And when the demon was cast out the dumb man was able to speak. The multi-

tudes marvelled, saying, Such things have never been seen before in Israel.

But the Pharisees, the religious hypocrites and bigots, said, He casts out demons through Satan—the Prince of the demons.

#### JESUS' COMPASSION. *Verses 35-38.*

And Jesus went around all the towns and villages, teaching in the places of worship, and proclaiming the good news of the Kingdom of God, and healing every sickness and infirmity among the people.

When He saw the crowds He was inwardly moved with a great sorrow, because they were weary and exhausted, and seemed as spiritually homeless as sheep seem who have no shepherd.

Then He said to His disciples, There is a vast harvest, but the harvesters are few. Ask God, the Owner of the Harvest, to send forth labourers into the harvest fields.

### CHAPTER 10.

#### TWELVE APOSTLES EMPOWERED AND INSTRUCTED. *Verses 1-42.*

Jesus called twelve men to be His inner group of followers, and gave them power to cast out unclean demon-spirits, and to heal all kinds of sickness (such as fever) and all kinds of imperfections (such as deafness). The names of these special harvesters or Apostles were Peter; Andrew (Peter's brother); James and John (Zebedee's sons); Philip; Bartholomew (or Nathaniel); Thomas; Matthew (the tax-gatherer); James (Alpheus's son); Lebbaeus (means, "Courageous" and was the same person as Thaddeus and Jude); Simon, the Zealot (The Zealots were fierce advocates of the Mosaic ritual); Judas Iscariot (meaning an inhabitant of Kerioth, Joshua 15:25), who finally betrayed Him.

These twelve special messengers were sent forth by Jesus Who commanded them, at that time, not to go into the places where the people were not Israelites (such as parts of Galilee and Samaria), but to go to the lost sheep of Israel (the undoubted descendants of Jacob). As you go, say, The Kingdom of the rule of God is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out demons; freely you have been blessed, just as freely bless others. Provide neither gold, nor silver, nor coppers in your purses, neither a handbag, nor change of raiment, nor two pairs of shoes, not even a staff, for the workman deserves to have food

and necessities given to him. Into whatsoever town or village you enter, enquire for the house of some worthy man, and there abide until you leave. When you come into a house ask God's blessing upon it. If the house is indeed a worthy one, then God's blessing of peace will specially fall upon it; but if not, then the blessing of peace which you pronounce will return to you, and not remain with the house. Who-soever will not receive you nor hear your message, then as you leave the house or the town, shake off the very dust of that place from your feet. Have nothing more to do with it or them, for verily I say to you it will be more endurable for the people who belonged to Sodom and Gomorrah in the day of the Great White Throne Judgment than for that town or person who rejected you and your message.

Behold, I am sending you forth as sheep in the midst of wolves: be therefore like serpents in prudence (who keep out of sight whenever possible) and like doves in harmlessness. But beware of men, for they will deliver you up to their councils, and will scourge you in their places of worship, and you will be brought for judgment before governors and kings for my sake—and their general attitude will prove to be a condemnation of themselves and their people. But when you are delivered up for judgment, do not take any anxious thought regarding your defence, for your Heavenly Father by His Spirit will give you the right things to say at the right moment.

One brother will deliver up another brother to death, and even fathers will do the same with their children, and the children with their fathers. You will be hated by all classes for My sake: but he that remains faithful unto the end will be saved and enter into My Heavenly Kingdom.

But never get hopeless, for when they persecute you in one city, then flee to another, for truly I say to you, You will not have gone over all the cities where the descendants of Israel dwell before I, the Son of man, be come. The disciple is not above his teacher, nor the servant above his master. It is the highest ambition of the disciple that he shall be treated as his teacher and the servant as his master.

If they have called the head of the house, Beelzebub, or "The Lord of the dwelling of evil spirits," how much more will they openly call His followers demon-possessed people. Be not afraid of them, however, for there is nothing



covered that shall not be revealed, and hidden that shall not be made public. Truth and true men will be justified at last. What I tell you quietly in My talks at night, that tell forth publicly in the day time. And what is whispered in your ear, tell that forth on the house-tops. Do not be afraid of those who kill the body, but are not able to kill the soul, but be afraid to offend God, Who is able to destroy both soul and body in Gehenna—the final place of judgment. Gehenna or "The Valley of Hinnom" was the final place of destruction for Jerusalem. It was a deep narrow glen at the south of Jerusalem. There all rubbish was burnt to ashes. It became, therefore, a fit symbol for the final judgment.

Two sparrows are so common that they are sold for practically nothing (a farthing or Roman ASSARION). Yet even one of them does not die without your heavenly Father's knowledge. And even the very hairs of your head are numbered. So do not be afraid of being overlooked, for you are of far more value than millions of sparrows. Whosoever, therefore, shall proclaim Me before men, him will I proclaim before my Father Who is in Heaven. But whosoever denies Me before men, him will I also deny before My Father Who is in Heaven.

Do not think that I have come to fill the earth with peace at present. My coming will create not peace but warfare on the earth (Peace in the heart—yes. Peace on the earth—no). I am come to set a man against his father and the daughter against her mother, and the mother-in-law against her daughter-in-law. A man's foes will be in his own household. He who loves father or mother more than Me is not worthy of Me, and he who loves son or daughter more than Me is not worthy of Me. And he who takes not his cross and follows after Me is not worthy of Me. He who aims at an easy earthly life will lose a happy eternal life. But he who loses an easy earthly life for My sake will gain a happy eternal life. He who receives you receives Me, and he who receives Me receives the Father Who sent Me. He Who welcomes one of God's prophets will receive the same reward as the prophet himself. He who receives a righteous man simply because he is a righteous man will receive the same reward as a righteous man. And whosoever will give a cup of cold water to one of the smallest of My disciples simply because he is a disciple of Mine will truly be well

rewarded.

## CHAPTER 11.

### JESUS TESTIFIES OF JOHN THE BAPTIST. Verses 1-19.

After Jesus had finished instructing His twelve disciples, He departed with them, to teach and publicly proclaim the glad tidings of the Gospel in towns where these disciples were known.

Now when John the Baptist, who was in prison, heard about what Christ was doing, he sent to Jesus two of his disciples, and asked: Are You really the promised Messiah, or are we to look for another? (It appears that John's early certainty concerning Jesus had faded in the light of his own suffering and non-deliverance). Jesus answered them and said: Go once more and tell John about those things you hear and see. Tell him that the blind receive their sight, hopeless cripples walk, lepers are cleansed, the deaf hear, the dead are raised, and the poor common people hear the Glad Tidings of the Kingdom of God preached to them. Tell him that those who retain their confidence in Me are truly happy and safe.

As they went back, Jesus began to talk to the crowds concerning John. Tell Me, what did you go out into the wilderness to see? Did you go out to see a weak man, one like a reed, shaken with the wind? If not, then what did you go out to see? A rich man clothed in expensive garments? Behold, such men are found in the palaces of kings. What then did you go to see? A prophet of God? Yes, and I say unto you, and far more than an ordinary prophet. For this is the one of whom it is written in Malachi 3:1: "Behold, I send my messenger before Messiah's coming, who will prepare the way for him." Truly I say unto you, among those who have been born of women there has not risen a greater than John the Baptist, yet the very least who has been born into God's kingdom in Heaven is greater than he is in his natural birth. Spiritual birth is greater than the greatest natural birth.

From the days of John the Baptist the Kingdom of Heaven has suffered violence, first of all by those who have strenuously pressed forward to enter it, and secondly, by those who have attacked it, and sought to destroy it, as Herod has done in imprisoning John. Until John came the prophets and the law spoke of the future coming of the Kingdom. But John

declared it to be right at hand. If you can understand what I mean and the Kingdom is accepted, then John the Baptist will be counted as the promised Elijah who was and is to precede the setting up of the Kingdom (Mal. 4:5). He that has ears to hear, let him hear.

But unto what shall I liken the people of this generation? They are like children sitting and playing in the market-place, and calling unto their playmates, We have played the flute for you, and you have not danced. We have wept and you have not sorrowed. You always do the opposite to what you ought to do. John came eating and drinking very little, not living on usual food, and you say he is demon-possessed. I, the Son of man, have come eating and drinking in an ordinary way, and you say, Behold, a gluttonous man and a drunkard, an approving friend of deceitful tax-gatherers and evil people. But wise people always approve of wise actions.

#### TOWNS CONDEMNED. *Verses 20-24.*

Jesus then began to blame the towns wherein most of His miraculous works had been done, because they did not repent. Woe to you, Chorazin, woe to you Bethsaida, for if the mighty works which have been done in you had been done in the heathen towns of Tyre and Sidon, with all their terrible history, they would long ago have repented in sackcloth and ashes. But I say to you, it shall be more tolerable for the people of Tyre and Sidon in the Day of Judgment than for you.

And you Capernaum which by My very presence and work has been exalted unto Heaven, shall be brought down to Hades—the place of the wicked dead; for if the mighty works which have been done in you had been done in Sodom, it would have repented and remained unto this day. But I say unto you that it shall be more endurable for the people who belonged to the district of Sodom in the Day of Final Judgment than for You.

#### COMFORT. *Verses 25-30.*

At that time Jesus prayed and said: I thank Thee, O Father, Lord of Heaven and earth, because Thou hast hid spiritual matters from the naturally proud, and hast revealed them unto childlike people. I approve of this because it has seemed to You a good thing to do. All things are entrusted to Me by My Father, and no man really knows all about Me—the Son—but the Father, neither does any man really know the Father, but Me—the Son

—and those to whom the Son will reveal Him.

Come unto Me all that are tired and heavily burdened, and I will rest you. Take My yoke upon you and learn from Me; for I am gentle and without pride in My heart. Then you will find rest for your inner life. The yoke I share with you is easy, and the loads I ask you to carry are light.

### CHAPTER 12.

#### DIFFICULTIES ABOUT THE SABBATH. *Verses 1-13.*

At that time Jesus went on the Sabbath day with His disciples through the cornfields. His disciples were hungry, and began to pluck the ears of corn and eat (see Deut. 23:24-25). But when the Pharisees saw it, they said to Him, Behold, Your disciples are doing that which is not lawful on the Sabbath day—they are working. But He said to them, Have you not read what David did in an emergency, when he was hungry, and they who were with him (1 Sam. 21:6)? He actually entered into the Temple, and did eat the used shewbread which according to the law was not lawful as food, excepting for the priests. But as God's anointed king, David was allowed to supercede the law for himself and others. So the Son of man as God's anointed King, is free to supercede any law for Himself and others.

Also, have you not read in the law how that the priests do certain forms of work on the Sabbath, and are blameless? But I say to you that I am greater than the Temple or any Temple priest, and I can therefore authorise My followers to supercede the Temple law.

But if you really understood the meaning of the words, I am more anxious for loving actions than ceremonial sacrifices, then you would not have condemned these guiltless disciples who believe in My mercifulness. The Son of man has the right to re-organise even the Sabbath day.

Then He went into their synagogue, and behold, there was a man which had a paralysed hand. And the Pharisees asked Him saying, Is it lawful to heal on the Sabbath day? They wished Him to say "Yes," in order to accuse Him of breaking the law. Actually, such a law was not a law of God, but it was one added by the Pharisees. But Jesus said to them, If one of you has a sheep, and it falls into a deep hole on the Sabbath, will you not lift it out? How much more then is a man better than a sheep? Therefore, it is lawful to help others on the Sabbath day.

Then said He to the man, Stretch forth your hand, and he stretched it forth, and it was as healthy as the other.

#### HEALINGS AND ACCUSATIONS. *Verses 14-37.*

Then the Pharisees went out and held a council against Him, how they might destroy Him. But when Jesus knew about it He withdrew Himself from that district and great multitudes followed Him, and He healed them all, and charged them that they should not excitedly and loudly talk about Him, that it might be fulfilled which was spoken by Isaiah the prophet, saying, Behold, my servant, whom I have chosen; my beloved in whom my soul is well pleased. I will put my Spirit upon Him, and He will teach righteousness to the Gentiles. He shall not publicly argue nor cry aloud, neither shall anyone hear His loud voice in the streets. A bruised reed He will not break (as men break bruised reeds which they were intending to make into flutes). Neither shall He put out the smouldering torch, until He establishes the final separation between good and evil. He will be very patient with weakness and evil until the final day arrives for the establishment of strength and righteousness. In His Name the Gentiles will have confidence. (Isaiah 42:1-3).

Then was brought to Him one who was possessed by a demon. As a consequence he was blind and dumb, but Jesus healed him to such a complete extent that the blind and dumb man both saw and spoke, and all the people were amazed, and said, Is not this the promised kingly descendant of David? But when the Pharisees heard about it, they said, This base fellow only casts out demons with the help of Beelzebub, the prince of the demons (Beelzebub means "The Lord of Flies," and is a suitable name for Satan and his numberless destructive and stinging demons).

But Jesus knew their thoughts, and said, Every kingdom in which there is civil war is brought to ruin; and every town or house in which there is division will not remain. And if Satan casts out Satan, he is fighting against himself, and his kingdom will not continue. If

by the power of the Prince of Demons cast out demons, by whom do your children cast them out? Let your own followers answer this question. (The answer the Pharisees would have liked to have given would have been, Our children or followers cast demons out by the power of God. But the glaring fact was that

they could not cast out demons; therefore it was a sign that they were not enjoying the power of God). Said Jesus, If I cast out demons by the power of God, then it is a certain sign that the rule and power of God is in your midst.

How can a man enter into a strong man's house, and take his goods, unless he first overcome the strong man? Then he will plunder the house. He who does not support Me is against Me, and he who does not gather others into the Kingdom of God is scattering them abroad. Consequently I say, all manner of sin and godless speaking shall be forgiven unto men, but godless speaking against the Holy Ghost shall not be forgiven men.

Whoever speaks against me—thinking I am an ordinary man—can be forgiven. But whoever speaks against the Holy Ghost shall not be forgiven, neither in this present age nor the age to come. You must either be a good tree with good fruit, or a corrupt tree with bad fruit. The condition of a tree is proved by its fruit. O race of Satanic serpents, how is it possible for you, being evil, to speak good things, for out of the fullness of the heart the lips will speak.

A good man out of the good treasure of his heart brings forth good things, and an evil man out of the evil treasure of his heart brings forth evil things.

But I say unto you that men must be prepared to give the reason for idle and useless words in the Day of Judgment. For your words will decide whether you are to be praised or blamed.

#### SIGNS AND SIGNS. *Verses 38-50.*

Then some of the Scribes and Pharisees said to Him, Teacher, we would see more miraculous proof of Your Messiahship. But He answered and said, An evil and God-dishonouring race seeks after a sign. A holy people would not require one—there would be the outer witness of Scripture and the inner witness of the Holy Spirit, and that is sufficient. But there shall be no extraordinary sign given to this race, excepting one similar to that of Jonah. Jonah was three days and three nights in the heart of the great sea monster, and then was miraculously restored. The Son of man shall be three days and three nights in the heart of the earth, and then shall be miraculously resurrected and restored.

The people of Nineveh will condemn this generation of people because they repented at the preaching of restored Jonah, and, lo, a

greater than Jonah is here with you. The Queen of the South (Queen Sheba of Southern Arabia, 1 Kings 10:1) will rise up in judgment with this generation and condemn it, for she came from the uttermost parts of the earth to hear the wisdom of Solomon, and behold, a greater than Solomon is here.

When a man is liberated from an unclean demon spirit, then the demon wanders about having a terrible thirst, but finds no rest. Then he says, I will return to the soul-house of the man from whom I came out. And when he comes back he finds the soul-house empty, all waiting for him to come back. Then he goes and gets seven more demons more wicked than himself, and they force their way into the prepared dwelling and stay there, and the last state of that man is worse than the first. Even so it will be with this evil race. In their enthusiasm for Me the present race are at present turning to Me, and allowing demons to be cast out; but the demons will come back, and instead of crowning Me they will crucify Me. And the final state of the race will be worse than before I came.

While Jesus was talking to the people, behold His Mother and His brethren stood outside, desiring to speak with Him. Then someone said, Behold Your Mother and Your brethren stand without, desiring to speak with You. But Jesus took the opportunity of enforcing a vital lesson, and He said, Who really is My Mother, and who really are My brethren? Then He pointed at His disciples and said, Behold My Mother and My brethren: for whosoever shall do the will of My Father which is in Heaven the same is My brother and sister and mother.

### CHAPTER 13.

#### THE PARABLE OF THE SOWER. *Verses 1-23.*

The same day Jesus went out of the house and sat by the sea-side. And great multitudes were gathered together unto Him, so that He went into a ship and sat there—and the whole multitude stood on the shore.

And Jesus spake many things to them in parables (earthly stories with Heavenly meanings) saying, Behold, a sower went forth to sow his seed. And when he sowed, some seeds fell on the path, and the fowls came and devoured them up. Some fell upon stony places, where there was not much soil, and quickly they sprang up, because they had very little depth of soil. But when the sun was hot they were

scorched, and because they had no strong root they withered away.

And some fell amongst weeds, and the weeds sprang up and killed them. But other seeds fell into good ground, and brought forth a harvest, some a hundredfold, some sixty, some thirty. Whoever wishes to listen, let him listen.

And the disciples came and said to Him, Why do you speak to the people in parables? He answered, Because it is given to you immediately to understand the mysteries of the Kingdom of Heaven, but others do not immediately understand. Those who have received a little are given more, but those who refuse the little cannot be given more, but even that which is offered to them and refused even that is withdrawn from them. Therefore I speak to them in picture stories, because they do not see, or hear, or understand plain statements. In them the words of Isaiah the Prophet are fulfilled—they hear but do not understand, they see but do not realise the significance of what they see. For they have hearts that have become wilfully dense and ears that have become stubbornly stupid, and eyes that have deliberately closed lest at any time they should see and hear and understand, and turn to Me and I should heal them.

But highly privileged are your eyes, for they see, and your ears for they hear. For truly I say to you that many prophets and holy men have desired to see those things which you see and have not seen them, and to hear those things which you hear, and have not heard them.

Hear you, therefore, the parable of the Sower. When anyone hears the Word of the Kingdom, and does not try to understand, then Satan comes and takes away that which has been put into his heart. This is the one who received seed by the wayside. But he who receives the seed into stony places is the one who hears the word, and immediately with joy receives it. Yet the Word of God is not really rooted in him, and so he endures for a little while, but when trial and persecution arise, because of the Word, he is offended. He also that received seed among the thorns is he who hears the Word of God, but then the cares of this world and the deceitfulness of riches choke the Word and he loses his fruit. But those who receive seed into good ground are those who hear the Word of God and understand it and respond to it. Such bear divine fruit, and bring forth some

a hundred-fold, some sixty-fold, and some thirty-fold.

**THE PARABLE OF THE TARES. Verses 24-30.**

Another picture story Jesus put forth to them, saying, The Kingdom of Heaven is like a farmer who sowed good seed in his field, but while his servants slept the farmer's enemy came and sowed weeds among the wheat, and hurried away. But when the blades sprang up and brought forth wheat, then the weeds appeared also. So the farmer's servants came and said to him, Sir, did you not sow pure seed in your field; how then have the weeds appeared? He said to them, An enemy has sown weeds amongst my wheat. The farmhands said to him, Shall we go and gather out the weeds? But he said, No, for at first the weeds and the wheat are so very much alike, and if you root up the weeds you will probably also root up the wheat. Let them both grow until the harvest time. Then I will tell the reapers to first gather the weeds into bundles, so that they can be burnt, and then afterward gather the wheat into my barn.

**THE MUSTARD SEED. Verses 31-32.**

Another picture story He put forth to them, saying, The Kingdom of Heaven is like a grain of mustard seed which a man sowed in his field. At first it is one of the smallest of seeds and plants, but when it is grown it is the biggest of the herbal trees, and it becomes so great that even birds come and lodge in its branches.

**THE LEAVEN. Verses 33-35.**

Then He spoke another picture story to them. The Kingdom of Heaven is like yeast that a woman took and mixed in a peck of meal till the yeast permeated and filled the whole. All these things Jesus said to the multitudes in the form of parables or picture stories. He used parables in all that He said to them, that it might be fulfilled which is spoken by the Psalmist-prophet: I will open My mouth in parables. I will utter things that have been kept secret from the foundation of the world.

**THE TARES EXPLAINED. Verses 36-43.**

Then Jesus sent the multitude away, and went into the house, and His disciples came to Him, and said: Explain to us the parable of the weeds of the field. He answered and said to them: He that sows the good seeds is Myself—the Son of Man. The field represents the world. The good seeds are the sons and

daughters of God, those who have entered into the Kingdom. The weeds are the sons and daughters of Satan. The enemy who sowed the seeds is the Devil himself. The harvest is at the completion of this age, at the point where one age ends and another is preparing to appear. The reapers are the angels. As weeds are gathered and burned in the fire so it will be with human weeds at the end of this dispensation. The Son of Man shall send forth His angels, and they shall gather out of His Kingdom all things that offend and do evil, and shall cast them into a furnace of fire—a place of terrible suffering. There will be wailing and gnashing of teeth. Then will the righteous shine forth as the sun in the Kingdom of the Father. He that hath ears let him use them.

**FURTHER PARABLES. Verses 44-58.**

Again, the Kingdom of Heaven is like unto treasure hidden in a field, which when a man finds he says nothing about it, but goes and sells all that he has, and with the proceeds buys the field. So with the Kingdom of Heaven, men and women should give everything they possess to obtain the treasure of the Kingdom of Heaven.

Again, the Kingdom of Heaven is like a Jewish merchant seeking valuable pearls, who, when he had discovered a pearl of vast value, went and sold all the other pearls, and bought the almost priceless one. So with the Kingdom of God. Those who want the precious pearl of the Kingdom of God will be prepared to surrender every other earthly valuable in order to obtain it.

Again, the Kingdom of Heaven is like a large drag net that was cast into the sea, and gathered within it fish of every kind. When it was full they drew it to shore, and sat down and gathered the good into vessels, but cast the bad away. So with the Kingdom of Heaven. Many will come within its official scope, but at the Judgment Day there will be no hiding from the truth. The good and the bad will be separated. The really good will be gathered by the angels into the eternal Kingdom, and the bad will be cast into the place of destruction and fiery remorse. There will be wailing and gnashing of teeth.

Jesus said to them: Have you understood all these things I have said to you? They said to Him, Yes, Lord. Then, said He to them, A scholar who is really instructed in the things of

the Kingdom of Heaven is like the head of a home, who brings forth out of his hidden treasure things that have never been seen before in addition to those things which are well-known.

And it came to pass that when Jesus had finished these parables He departed. When He was come unto Nazareth and its neighbourhood He taught in their synagogue, insomuch that the people were astounded and said, How did this man get such wisdom and the power of working miracles? He is only a carpenter's son. We know His mother Mary and His brothers, James, Josas, Simon and Judas. And His sisters are still alive in our midst. From whence then have come these wonderful things to this man? And they were displeased with Him.

But Jesus said, A prophet has a measure of honour everywhere, excepting in his own country and house. And He worked very few miracles there because of their unbelief in Him.

#### CHAPTER 14.

HEROD AND JOHN THE BAPTIST. *Verses 1-12.*

At that time Herod the tetrarch (literally, Ruler of the fourth part of the country, but later it came to mean a "Secondary King") heard of the fame of Jesus, and he said unto his servants, This must be John the Baptist risen from the dead, and therefore these miraculous works are seen in Him. Herod was in a nervous condition concerning John, for he had arrested him and put him in prison just to please Herodias, his brother Philip's wife. John had said to Herod, It is not lawful for you to marry her. He was so vexed that he would have put John to death, but he was afraid of what the people would do, for they rightly counted John to be a prophet from God. But when Herod's birthday was celebrated the daughter of Herodias danced before him and the guests, and so pleased Herod that he stupidly promised her with an oath to give her whatever she asked. Expecting some such reward, she had previously settled the request with her vindictive mother, and so quickly confirming it said, Give me here and now John the Baptist's head on a large dish. The King was grieved, but because of his binding promise, and because he did not wish to be considered by those present a man who did not keep his word, he commanded that the request should be carried out. So he sent and had John the Baptist beheaded in the

prison. (The prison was probably at Machaerus in Perea, where Antipas had a prison and a palace under one roof).

John's head was brought in a dish and given to the maiden, and with glee she carried it to her delighted Mother. But the result was a nervous and a conscience-stricken king.

And John's disciples came and took the headless body and buried it, and went and told Jesus.

When Jesus heard of the martyrdom of John, He went with His disciples by ship into a desert place. When the people heard about it they followed Him on foot from the towns.

MIRACLES ON LAND AND WATER. *Verses 14-36.*

Jesus went forth from His seclusion and saw a great crowd, and was moved with compassion toward them, and He healed their sick. And when it was early evening His disciples came to Him saying: This is a desert place and the day is practically gone, send the multitudes away that they may go into the villages and buy food for themselves. But Jesus said, They need not do that—you give them to eat. And they said, We cannot, for we have only five loaves and two fish. He said, Bring them to Me. He commanded the crowd to sit down on the grass, and He then took the five loaves and two fish, and looking up to Heaven He blessed them and break them, and gave the broken pieces to His disciples, and the disciples distributed to the multitude. And they did all eat and were satisfied, and they took up of the pieces that remained, twelve baskets full. And they who did eat were 5,000 men, beside women and children.

And immediately Jesus constrained His unwilling disciples to get into their ship and to go before Him to the other side, while He sent the multitudes away.

When He had sent the crowds away He went alone into a mountain to pray. And when it was evening (that is, the second evening. The Jews reckoned an early evening which finished at 3 o'clock, and the later evening which began at 5 o'clock. There was a space between the two evenings. See Exodus 12:6, Margin). Jesus was alone on the mountain praying. But the ship was in the midst of the Sea of Galilee wildly tossed about by the waves, for the wind was very boisterous. In the fourth watch or division of the night, toward morning, Jesus went to them walking on the sea. When the



disciples saw Him they were afraid, saying, It is a spirit-being: and they cried out with fear. But at once Jesus said to them, Rejoice, it is I: be not afraid. And Peter answered and said, Lord, if it is really You, then bid me come to You on the water. Jesus said, Come! And when Peter had got down out of the ship he began to walk on the water toward Jesus. But the boisterous wind took his attention off Jesus, and he began to sink. In alarm he cried out, Lord, save me! And immediately Jesus stretched forth His hand and caught him, and said, O you of little faith, why did you doubt? When they were come into the ship the wind ceased. They all in the ship came and worshipped Jesus, saying, Truly, You are the Son of God.

When they had reached the other side they came to the district of Gennesaret (a district about 2½ miles in length, and about 1 mile in breadth).

When the people of that place recognised Him they sent in all directions and brought all the diseased to Him, and they besought Him that they might touch the hem or tassel of His garment, and as many as touched were made perfectly well. (At each corner of the robe there was a tassel, each tassel had a conspicuous blue thread, symbolical of the Heavenly origin of the Commandments. The other threads were white. See Numbers 15:38-39).

### CHAPTER 15.

#### EXPOSTULATIONS AND EXPLANATIONS.

##### Verses 1-20.

Then came to Jesus Scribes and Pharisees from Jerusalem, and asked, Why do your disciples break the rules which our great scholars and forefathers have made? Your disciples break the teaching of our ancestors by not ceremonially washing their hands before eating. But Jesus said, Why do you break the rules of God in order to obey the rules of your elders? God says, Honour your Father and Mother, and he that uses foul language to his father or mother let him certainly be put to death. But you treat parents lightly and cruelly, for you say, If a man says concerning a gift that should be given to his parents that it is "Corban" or a gift I am giving to God instead of to you, then you say that he is doing a commendable thing. Yet it is plain that your law is making him dishonour his father and mother. Thus your tradition has destroyed the

commandment of God. You are hypocrites. Truly did Isaiah prophesy of you, This people draws near to Me with their mouths and lips, but their hearts are far from Me. But their worship is worthless, for they only teach to others the laws of men. (Isaiah 29:13).

And Jesus called the crowds to Him and said, Hear and understand what I now say to you. It is not that which a man eats which makes him unclean, but that which a man speaks makes him unclean. Then came His disciples and said to Him: Do You know that the Pharisees were vexed with you after saying that? Jesus answered, Every plant that My Father has not planted will be rooted up. So every rule that My Father has not commanded will be uprooted, and also those people who hold on to such rules. Just let them alone. They are blind leaders of the blind: both will fall into the ditch. Then answered Peter and said, Explain to us this parable of yours. And Jesus answered and said, Are you also not able to understand? Do you not understand that apart from assimilation, whatsoever goes into a man simply passes through him, and does not soil his spiritual life? But that which comes out from his mouth is actually born in the heart, and it is this heart production which soils a man's life. For out from the heart come thoughts of evil, murder, adultery, fornication, theft, false witness and vile language concerning God. These are the things that make a man unclean; but to eat with unwashed hands does not make a man impure.

##### MIRACULOUS HEALINGS. Verses 21-31.

Then Jesus went away toward the west of the Holy Land, to the coastal towns of Tyre and Sidon. And behold a Canaanitish woman, a complete foreigner, came from the coastal district to Him, and said, Have mercy on me, O Lord, Thou Son of David, my daughter is grievously distressed by a demon. But Jesus was completely silent. His disciples came and said, Send her away, for she keeps shouting after us. But Jesus answered her, I have not been sent by My Father, at this time, to have anything to do with anybody excepting the lost sheep of the nation of Israel. Despite this saying, she came and worshipped Jesus, saying, Lord, help me! But He answered and said, You do not take bread provided for your children and give it to the dogs. And she said, That is true, Lord; there is no need for the dogs

are satisfied with crumbs and odds and ends which come from the Master's table. Then Jesus answered and said unto her, O Woman, you have great faith. Be it unto you as you desire. And her daughter was made whole from that very hour.

Jesus then left that district and came near to the Sea of Galilee, and He went up into a mountain and sat down. Great crowds came to Him there, bringing with them the lame, blind, dumb, maimed, and such like, and placed them down at Jesus' feet, and He healed them, inasmuch that the multitude marvelled for they heard the dumb speaking and saw the maimed made whole, the lame walking perfectly, and the blind seeing. And they glorified the God of Israel.

#### FOUR THOUSAND FED. *Verses 32-39.*

Then Jesus called His disciples to Him and said, I have compassion on this great crowd, because they have been with me for three days, and have had nothing to eat. I will not send them away hungry, lest they fall down exhausted. And His disciples said unto Him, How can we find so much bread in the wilderness to satisfy so great a multitude? He said to them: How many loaves have you? They said, Seven and a few small fishes. He then commanded the multitude to sit down on the ground. He then took the seven loaves and the fish, and gave thanks, and divided the loaves, and gave to His disciples, and the disciples distributed to the multitude. They did all eat and were filled. They even took up of the remains seven large baskets full. In the previous miracle described in chapter 14:20 the baskets were a medium size (Kophinoi), suitable for a few persons, but in this case they were seven large baskets (Spurides), suitable for containing fragments which would feed many. Those who were fed numbered four thousand men—in addition there were women and children.

Then Jesus sent away the multitude, and went by ship into the coast of Magdala, on the east of the Sea of Galilee.

### CHAPTER 16.

#### SIGNS AND WARNINGS. *Verses 1-12.*

The Pharisees and the Sadducees came together and challenged Jesus to show them a miraculous sign from Heaven. He said, When it is evening you say it will be fair weather if

the sky is red. In the morning if the sky is red and glowing, you say, It will be stormy to-day. O, you hypocrites! You are keen enough to judge what kind of weather it will be, and if you really wished to do so you would be able to judge the signs of the times. A generation which is wicked and loves other gods seeks after unnecessary signs. Only one satisfactory sign will be given to you. As Jonah came forth out of the fish after three days, so shall I come forth out of the grave after three days. Yours will be the sign of Jonah the prophet. Then He left them and went away.

When His disciples reached the other side, they remembered they had forgotten to take a supply of bread with them (or, perhaps, forgotten to take the surplus baskets of bread with them) and they only had one loaf between them (Mark 8:14). Then Jesus said, Beware of the yeast (or leaven) of the Pharisees and Sadducees. They discussed His saying amongst themselves, and thought He must have said it because they had forgotten the bread. When Jesus perceived what they were thinking, He said, You have very little faith and insight if you think I am troubled about you forgetting the bread.

Do you not understand the lessons of the five loaves that fed the five thousand, with twelve baskets full over; and the seven loaves that fed the four thousand, and the seven large baskets that were over? I am not concerned with you over the bread question, but I am concerned about the evil teaching of the Pharisees and Sadducees which like leaven penetrates everywhere. Then they understood that Jesus had referred to the teaching of the Pharisees and Sadducees.

#### THE SON OF GOD RECOGNISED. *Verses 13-20.*

When Jesus came near to the neighbourhood of Caesarea Philippi (about 25 miles north of the Sea of Galilee) He asked His disciples, Whom do people say that I, the Son of Man, really am? They answered, Some say You are John the Baptist, some Elijah, some Jeremiah or one of the other prophets.

He said to them, But whom do you say that I am? Simon Peter answered, You are the long-promised Messiah, the Son of God, the ever-living One. And Jesus answered and said to him, God has indeed blessed you Simon, son of Jonah, for no human being has revealed it to you, but My Father Who is in Heaven has revealed it. I say to you, you are Peter, a piece



of rock, and upon this rock (probably indicating Himself) I will build My Church, and the councils of Hell shall not prevail against it. I will give to you, and to those that gather around you in your great confession, the keys to the Kingdom of Heaven. That which you bind on earth shall be that which has been and shall be bound in Heaven, and that which you loose on earth shall be that which has been and shall be loosed in Heaven. (This mainly was done in the writings of the New Testament, which contain the binding laws for the Church, even as the law of Moses was the binding rule for Israel). Then Jesus commanded them not to tell anybody that He was the long-promised Messiah. That announcement was to wait until He had risen from the dead (17:9).

#### CALVARY'S SHADOW. *Verses 21-28.*

From that time forth—note this very carefully—Jesus began to show to His disciples how that He must go to Jerusalem, and suffer many things from the Sanhedrin, Chief Priests and Scribes, and be killed and raised again the third day.

Then Peter interrupted, and began to rebuke Him, saying, May God pity You, Lord. Do not let this awful fate happen to You. But He turned to Peter and said, Get you behind Me, you tempter: you are very objectionable to Me, for you are speaking according to the will of man and not according to the will of God.

Then said Jesus to His disciples, If any man wishes to follow Me, let him deny himself, and take up his cross and follow Me. For whosoever shall save his life shall lose it, and whosoever is willing to lose his life for My sake shall find it for time and eternity. What value is it to a man if he gain the whole world and lose his own soul? What is there for which you can gainfully sell your own soul? The Son of man shall at last come in the glory of His Father accompanied with the holy angels, and then He will reward every man according to his deeds. Verily I say to you, there are some standing here who will not die until they see the Son of man coming in His Kingdom. (This was in one sense fulfilled at the Transfiguration. Peter said that at that time they were eye-witnesses of His majesty. He received from the Father honour and glory, 2 Peter 1: 16-18). John also saw the coming of the Lord and His Kingdom in the visions of Revelation. But, mainly, the disciples saw the Kingdom of Christ

come at Pentecost and onwards, for then thousands were translated from the kingdom of darkness into the Kingdom of God's dear Son, Col. 1:13.

#### CHAPTER 17.

##### THE TRANSFIGURATION. *Verses 1-9.*

After six days (eight days reckoning inclusively, Luke 9:28) Jesus selects Peter, James and John his brother, and takes them apart into a high mountain. And there He was transfigured before them, and His face shone like the sun, and light shone through His raiment like transparent white. And behold, there appeared to them Moses and Elijah talking with Jesus. Then said Peter, Lord, it is a glorious thing for us to be here. If you agree, let us make three dwelling places one for You, one for Moses and one for Elijah. While he was speaking a bright cloud overshadowed them, and behold, the Father's voice out of the cloud said, This is My beloved Son, in Whom I am well pleased: hear Him. When Jesus' disciples heard the voice they fell on their faces and were very much afraid. Jesus came and touched them, and said, Arise and be not afraid. When they raised their eyes they saw nobody but Jesus.

As they came down from the mountain Jesus commanded them, saying, Do not tell anybody about the vision you have just seen, until the Son of man is risen again from the dead.

##### ELIAH AND JOHN THE BAPTIST. *Verses 10-13.*

And His disciples asked Him, Why do the Scribes say that Elijah must come before the Messiah comes? Jesus said to them: Elijah truly shall come before the Messiah, and restore the truths concerning the Kingdom of God, but I say to you that an Elijah has already come, and through him there has been a restoration of the Kingdom of God in your midst; but the whole movement of God has been cut short because man has misused and rejected him and his message. In the same way, the Son of man will be rejected. Then the disciples understood that He spoke to them of John the Baptist.

##### THE LUNATIC SON. *Verses 14-21.*

When they had come down to the multitude, there came to Him a man who knelt before Him and said, Lord, have mercy on my son, for he is mad and sore vexed with an evil spirit. Oftentimes he falls into the fire and water. I brought him to Your disciples, but they could

not heal him. Then Jesus said, O faithless and wayward people! How long shall I have to live with you and endure your weaknesses? Bring the child to Me. And Jesus rebuked the demon, and it left the child, and he was healed from that very hour. Then came the disciples to Jesus when He was by Himself, and said, Why could not we cast the demon out? And Jesus said, Because of your lack of faith, for truly I say to you, if you had faith as a speck of mustard seed, you should say to this mountain, Remove to yonder place, and it would move, and nothing would be impossible to you. However, the casting out of a demon of this kind requires not only ordinary faith, but faith strengthened by prayer and fasting.

#### A MONEY MIRACLE. *Verses 22-27.*

While they still abode in Galilee, Jesus said to them, The Son of man shall be betrayed into the hands of men, and they shall kill Him, and the third day He will be raised from the dead. And they were exceedingly sad.

When they were come to Capernaum, they who received the half shekel (about a quarter of a day's wages) paid annually by every Jew into the Temple Treasury (Ex. 30:13) came to Peter and said, Does not your Master pay the Temple Tribute? He said, Yes. When he came into the home Jesus anticipated Peter's thoughts, and said, What do you think, Simon? Of whom do the kings of the earth take custom or tribute—from their own family or from those outside? Peter said, From the outside. Then said Jesus, the children are exempt from taxation. Likewise, because I am the Son of God, I am free, but, lest we should unnecessarily offend them, go to the lakeside and cast in your hook, and pull in the first fish that you catch, and when you have opened its mouth you will find a stater (a Greek silver coin equal to the Hebrew shekel), take that to them, half a shekel for me and half a shekel for you.

#### CHAPTER 18.

##### A CHILDLIKE LESSON. *Verses 1-14.*

At that time the disciples came to Jesus and said, Who is the greatest in the Kingdom of Heaven? And Jesus called a little child and set him in the midst of them. Then He said, Verily I say unto you, except you be changed in heart, and become trustful, even as a little child, you will not even enter into the Kingdom of Heaven. Whosoever therefore becomes

humble and trustful as this little child, the same is the greatest in the Kingdom of Heaven. Whosoever receives a little child in My name receives Me, but whoever shall entice a little child to sin who believes in Me, it were better for him that a large millstone were hanged round his neck and he was drowned in the depths of the sea. Woe unto the world because of evil actions. It is certain that evil actions will come, but woe to that man through whom the evil actions arise. Wherefore if your hand or your foot cause you to do evil, cut it off. It is better for you to enter into life limping and limbless rather than to be whole and healthy, and at last be cast into everlasting fire. If your eye causes you to do evil, then pluck it out and cast it from you. It is better for you to enter into life with one eye than with two eyes to enter into the eternal fires of God's judgment.

Take heed that you do not treat these little ones as worthless, for I say unto you that their angelic guardians have access to the very presence of My Father Who is in Heaven. The Son of Man is come to save that which is lost.

Think about this: If a man has a hundred sheep, and one of them has strayed away, does he not leave the ninety and nine, and go into the mountains and seek for the one which has gone astray? If he finds it, he openly rejoices more over that one sheep than he does over the ninety and nine which went not astray. Even so it is not the will of your Heavenly Father that even one little child should be lost.

##### THE CHURCH AND OFFENDERS. *Verses 15-20.*

Again, if your brother shall harm you, go and tell him his faults between you and him alone. If he expresses sorrow, you have gained your brother. But if he will not hear you, then take with you one or two more to support you, that in the mouth of two or three witnesses every word that passes between you shall be confirmed. If he still refuses to hear you, then tell it to the Assembly of God's people—the Church. If he is deaf to the Church, then let him be to you as a complete outsider, and treat him like you would treat a bitter foreigner or a deceitful tax-gatherer.

Truly, I say to you, Whatever you bind on earth, when acting in the power of the Holy Spirit, shall be bound in Heaven, and whatever you free on earth shall be free in Heaven. Again, I say to you, If two of you absolutely agree (with spirit agreement brought about by

the uniting operation of the Holy Spirit) as touching anything you ask together, then My Father in Heaven will do it for you. For where two or three are gathered, praying in My Name, there am I in the midst, and My presence confirms your prayers.

#### THE UNFORGIVING SERVANT. *Verses 21-35.*

Then came Peter to Him and said, Lord, how often shall my brother sin against me and I forgive him? The Rabbis teach three times, but am I correct in saying seven times? Jesus said unto him, I do not say simply seven times, but seventy times seven—a limitless number of times.

But on this question of forgiveness, remember that the Kingdom of Heaven is like a king who decided that his servants must settle their debts with him. One was brought to him who owed him at least two million pounds. But as he had nothing to pay, his master ordered him and his wife and children and all that he had to be sold to obtain as much payment as possible. The servant therefore in despair fell down and pleaded with the king, saying, My lord, have patience with me and I will pay all the debt. Then the king of that servant was moved with compassion, and freed him and freely forgave him the debt. But the same servant went out and found a fellow servant who owed him only about four pounds, and he violently laid hands on him, and gripped him by the throat, crying out, Pay me, Pay me what you owe me! This servant fell down and besought his fellow servant, saying, Have patience with me and I will pay you all. But the senior servant would not have patience, but went and cast his fellow servant into prison until he should pay the debt. So when the other servants saw what had happened, they were greatly grieved, and went and told the circumstances to the king. Then he sent for the heartless and ungrateful servant, and said to him, Oh you wicked servant, I forgave you all that big debt because you asked me, should you not also have had compassion on your fellow servant as I had upon you? And his lord was very angry, and cancelled his forgiveness, and delivered him to the torturers till he should pay all that was due to him—which really meant NEVER. So likewise shall My Heavenly Father do to you if you from your hearts do not forgive every one who trespasses against you.

#### CHAPTER 19.

##### QUESTION OF DIVORCE. *Verses 1-12.*

When Jesus had finished speaking, He left Galilee and came into Judea by the indirect route of crossing the Jordan, travelling down through Perea, and re-crossing the Jordan, thus missing Samaria. Great multitudes followed Him all the way, and He healed the sick.

The Pharisees also came tempting Him, saying, Has the husband the unlimited right of divorcing his wife? He said unto them, Have you not read in Genesis that God Who made them in the beginning, made them male (strong to lift) and female (tender to nurse)? Because of this a man will leave his father and mother, and will cleave unto his wife, and the two shall be one—one flesh. What therefore God has united, let no man disunite.

They said unto Him, Why then did Moses allow divorce? He replied, Moses allowed it because of the rooted evil in your hearts, but from the very beginning it was not so.

I say unto you, Whoever puts his wife away (excepting when she wickedly treats another man as her husband) and shall marry again, commits adultery, and whoever marries her who is put away also commits adultery. His disciples say unto Him, If these are the conditions of marriage, then it is safer not to marry.

But He said, All men cannot refrain from marriage. Some, however, have physical conditions from birth which prevent normal marriage. Some have physical conditions imposed upon them by others which do not enable them to marry normally. Others decide not to marry because they feel they can serve God best by not marrying, and supernatural help is given to them to remain unmarried. Let each act according to his circumstances.

##### CHILDREN BLESSED. *Verses 13-15.*

Then little children were brought to Him, that He should place His hands in blessing upon them, and pray for them. The disciples rebuked those who were bringing the children. But Jesus said, Encourage little children to come unto Me. Forbid them not, for children and childlike people have their place in Heaven. Therefore He laid His hands on the children in blessing, and went on His journey.

##### THE YOUNG RULER. *Verses 16-30.*

Then a rich young man came and said to Him, Good Master, what commendable thing shall I do in order that I may have eternal life?

## CHAPTER 20.

THE VINEYARD LABOURERS. *Verses 1-16.*

Jesus said, Why do you call Me good? Is it because you believe I am God, for only God is fully good? But if you will enter into eternal life, keep the commandments. The young man said unto Him, Which? Jesus said unto him, You shall not murder. You shall not commit adultery. You shall not steal. You shall not bear false witness. You shall honour your father and mother, and love your neighbour as yourself. Why, said the young man, I have kept all these things from my youth. What else do I lack? You lack the Godward side, said Jesus. If you will really be perfect, go and sell all you have, and give the proceeds to the poor. Then you will have heavenly treasure, and then follow Me, for in following Me you will show that you truly love God. But when the young man heard that saying, he went away filled with sorrow, for he was very rich.

Then said Jesus unto His disciples, Truly, I say unto you, it is very difficult for a rich man to enter into Heaven. Further, I say, it is easier for a camel to go through the eye of a needle than for a rich man to enter into the Kingdom of God. (By this Jesus may have meant it was easier for a camel to enter through a Jerusalem gate, called the Needle's Eye, than for a rich man to enter Heaven. A camel, so we are told, could only pass through this narrow gate by being stripped of all its load. Or the Needle's Eye could have been a small gate made in a large gate). When His disciples heard this they were exceedingly amazed, and said, Who then can enter Heaven? Jesus looked at them and said, As far as man is concerned, it is impossible for any man, rich or poor, to enter Heaven, but God can make it possible.

Then Peter said to Him, Behold, we have done what you told the young man to do. What will be given to us, therefore? And Jesus said to them, Verily, I say unto you, You who have so followed Me, when this world is renewed, and becomes the Kingdom of God, and the Son of Man sits upon His glorious Heavenly and Earthly throne, you will be enthroned on twelve thrones, and you will rule over the twelve tribes of restored Israel.

And everyone who forsakes houses, and brethren, and sisters, father or mother, or wife, or children, or property, for My sake, will receive an hundredfold more than he has given up, and will enter into everlasting life. But many who seem to be prominent will be lowest, and many who seem to be lowest will be highest.

The Kingdom of Heaven is like a householder who goes out at the breaking of day to hire labourers for his vineyard. He agreed to pay some a denarius (equal to a day's wages), and then sent them into the vineyard. About nine o'clock in the morning he saw others who were unemployed standing idle in the marketplace. You can go also and help in My vineyard, he said, and whatever is just I will give you. They went. At twelve o'clock and three o'clock he did the same. At five o'clock he again went out and saw some waiting for work. He said, Why have you done nothing all day? They said, Because no man has employed us. He told them also to go and work in the vineyard, and whatever was right he would give them. When evening (six o'clock) was come the owner of the vineyard said to his foreman, Call the labourers together, and give them their wages. Pay the last-comers first, and so on until all have been paid. When the five o'clock workers were paid they received a full day's wages. When the earlier comers received theirs they expected to receive more than the last-comers, but they were surprised to receive only the same amount—still, it was a full day's wage! They murmured, however, at the good householder, saying, It is unfair that those who have only worked one hour should receive the same amount as those of us who have worked hard in the heat throughout the whole day. But he answered one of them, My friend, I have not done you any wrong. I give you what we agreed together. Be satisfied, and go home. But I will give unto the last even as unto you. I will supply his need. True, you worked all day, but your heart was not anxious, and you have sufficient for your day's need. The others were anxious for many hours of the day. That anxiety was harder than work, so I have given them sufficient to cover their day. Can I not do what I like with my own? Are you so mean that you do not wish me to meet the needs of all I can? So, likewise, in the Kingdom of Heaven, those who are called late, as the Gentiles, shall receive their reward even the same as the Jews who worked in the Kingdom of God before them.

ON THE WAY TO JERUSALEM. *Verses 17-34.*

Jesus, as He was going up to Jerusalem, took the disciples apart, and said to them, Behold, we are going up to Jerusalem, and the Son of

Man will be betrayed into the hands of the chief priests and Scribes, and they will condemn Him to death, and give Him over to the Gentiles, who will mock, scourge and crucify Him. But the third day He will rise again. Then there came to Him the mother of Zebedee's children with her sons, James and John, and fell before Him, and asked Him to grant her desire. Jesus asked, What is it? She said, Grant that my sons shall be nearest to You in the Kingdom of Heaven, one on your right hand and the other on Your left. But Jesus answered and said, You don't understand what you are asking. Are you able to share with Me the future, and be one with Me even in the suffering of the future? Then James and John said, Yes, we are able. Jesus said, You shall indeed taste of My sufferings and be a sharer with Me of bitter shame and sorrow, but I cannot decide your rewards; that must be left to My Heavenly Father, Who will settle who shall be nearest to Me on the throne. And when the other ten heard what had happened they were angry with James and John. But Jesus called them all to Him, and said, You know that amongst the Gentiles the rulers rigidly rule others, and exercise strict authority. But it shall not be so with you. If you wish to become great, then become the least. Think not of thrones, but of footstools. The Son of Man came not to be waited upon but to serve others, and give His life a ransom for many.

As they were leaving Jericho a great multitude followed Him, and, lo, two blind men sat by the wayside, who, when they heard that Jesus was passing by, cried out, O Lord, have mercy upon us, You kingly descendant of David. The multitude said to them, Be quiet, but they cried out the more, saying, Have mercy upon us You kingly descendant of David. And Jesus stood still, and called them, and said, What will you that I shall do to you? They said, Lord, we want our eyes to be opened. So Jesus had compassion on them and touched their eyes, and immediately they received sight, and followed Him.

## CHAPTER 21.

**JESUS OFFERS HIMSELF AS KING. Verses 1-17.**

When they drew near to Jerusalem, and reached Bethphage at the Mount of Olives, Jesus sent two disciples ahead, saying to them, Go into the village near to you, and straightway you will find an ass tied, with its untrained colt: loose them, and bring them to Me. And

if anybody questions what you are doing, just say, The Lord hath need of them, and at once he will send them. All this took place that it might be fulfilled which was spoken by the prophet Zechariah (Zech. 9, 9), Tell the city of Jerusalem, Behold your King comes to you very meek and sitting upon an ass—a young male ass. And the disciples went and did as Jesus commanded them, and brought the ass and the young male ass, and the people putting their clothes upon them, placed Jesus upon the colt.

And a vast multitude spread their garments in the way, and others cut down branches from the trees and carpeted them in front of Him. And the multitudes that went in front and followed after, cried, saying, Praise to our Saviour, the kingly descendant of David. Praise Him that cometh in the Lord's Name to rule over us. The highest praise to our Saviour, Hosanna! And when He had reached Jerusalem, all the city (about two and a half million people) asked, Who is this? And the multitude said, This is Jesus, the Prophet, Who comes from Nazareth in Galilee.

And Jesus went into the Temple and purified it as He did on a previous occasion at the commencement of His ministry (John 2, 13-16). He cast out those who had stalls for buying and selling in the court of the Gentiles in the Temple, and He overthrew the tables of the money changers, who made a living by exchanging their Hebrew money for foreign money, that the Hebrew money might be used by visitors in the Temple service. He also overturned the stands of those who sold doves. And said, It is written, God's House shall be called the House of Prayer, but you have made it a den of thieves.

And the blind and the lame came to Him in the Temple, and He healed them.

When the chief priests and Scribes saw the miracles He did, and heard even the children in the Temple crying out, Praise to our Saviour, the kingly descendant of David, they were very upset, and said to Him, Why don't You stop these children? Don't You hear their blasphemy? Jesus said to them, I hear what they are saying, but have you never read the words, Out of the mouths of young children and babes God has brought forth perfect praise? And He left them and went out of the city unto Bethany, and stayed there for the night with Lazarus and his sister.

THE WITHERED FIG TREE. *Verses 18-22.*

In the morning as He was returning to the city, He was hungry. When He saw a fig tree by the wayside, He came up to it and found nothing thereon but leaves. And He said, Let no fruit grow on you any more. And immediately the fig tree completely withered away. When later on the disciples saw it, they marvelled, and said, How extraordinarily the fig tree has withered away! Jesus said to them, Verily I say unto you, if you had faith and did not doubt, you would be able, not only to wither fig trees, but to remove mountains into the sea. And anything you decide to ask for in prayer and faith, you will receive.

TEACHING IN THE TEMPLE. *Verses 23-46.*

When He entered the Temple the chief priests and leaders of the people came to Him as He was speaking, and asked, Where is Your authority for doing these things? And who gave You the authority? Jesus said, I will ask you a question first. If you answer it correctly, then I will give you My authority. The baptism of John, who gave him authority to baptize? Was it from Heaven or from man? They reasoned amongst themselves, and said, If we say from Heaven, He will say, Why do you not then believe Him? But if we say it was merely human authority, then we are afraid of what the people will say and do, for they all believe that John was a prophet.

Then they replied to Jesus, We cannot answer Your question. Then He said, Neither then can I tell you by whose authority I do these things.

But what do you think of this? A certain man had two sons, and he came to the first and said, Son, please go and work in my vineyard to-day. He answered and said, I will not. But afterwards he repented and went. Then the father said the same to the second son, and he said, Certainly I will go; but he finally did not go. Which of the two really did the will of the father? They answered, The first. Jesus then said, Truly I say unto you, along the same line of reasoning, the deceitful man and the wicked woman, the publicans and sinners, go into the Kingdom of God before you. God says to evil people, Go and serve Me in My Kingdom. At first they say, No. Then afterwards they repent and go. The religious people say, We will go, but they never go.

John the Baptist came and preached a righteous doctrine. At first the publicans and harlots did not wish to believe, but afterwards they did, and entered by repentance into the Kingdom of God. But you religious people at first listened favourably to John, but you never really repented, otherwise you would be believing on Me to-day.

Listen to another picture story. A certain householder (God) planted a vineyard (the worship of God), and hedged it about (protected it by His written instructions) and digged a winepress in it (arranged the Temple for the manifestation of this worship), and built a tower (protected the worship by chosen priests) and then let it out to husbandmen (entrusted it to the Nation of Israel) and went away into a far country. And when the true fruit harvest drew near (blessing for the whole world), he sent to the Nation messengers of God (prophets) in order that the harvest might be God's. But the husbandmen (the Nation) took his messengers and beat one, and killed another, and stoned another. But he sent more servants, but they treated them likewise (the prophets were bitterly rejected). But, last of all, the husbandman said, I will send my son: they will respect my son (the Lord Jesus). But when the husbandmen saw the son, they said to themselves, This is the rightful owner of the harvest. Come, let us kill him, and then the inheritance will become ours. (The worship of God will be directed toward ourselves). So they caught the son and cast him out of the vineyard (out of Jerusalem, the city of worship) and slew him. When the owner of the vineyard comes, what will he do with such husbandmen (the Israelitish Nation)? They say unto Him, He will mercilessly destroy those wicked husbandmen, and give the vineyard into the care of others (the Church), who will in due season faithfully deliver a harvest to him. Jesus said to them, You have judged rightly. Have you never read in the Scriptures, The stone which the builders said was useless has become the chief stone in the building? This is the Lord's doing, and it is marvellous in our eyes. Therefore, I say to you, The Kingdom of God with its worship shall indeed be taken from the Israelitish Nation and shall be given to another nation (the Church nation), which will bring forth the harvest thereof. Whosoever shall fall in persecution on this stone (the Lord) shall be badly hurt; but when the stone becomes the aggressor, then it will grind the rebellious to powder.



When the chief priests and Pharisees heard this picture story, they knew that He spoke of them. But when they sought occasion to lay hands on Him, they hesitatingly held back, because they were afraid of the multitude, who believed that Jesus was indeed a prophet.

## CHAPTER 22.

### THE MARRIAGE FEAST. *Verses 1-14.*

Jesus again spake to them in a parable saying. The Kingdom of Heaven is like a king who made a marriage for his son, and sent forth his servants to call them who were invited to the wedding, and they would not come. Again he sent forth other servants saying to them, Tell them which are bidden, Behold, I have prepared my banquet, my oxen, and all my fatted cattle are killed, and all things are ready: come to the marriage. But they treated it lightly and went their different ways, one to his farm, another to his shop, and the remainder took his servants and treated them shamefully, even slaying some of them. But when the king heard of it, he was very angry, and sent forth his armies and destroyed the murderers and burnt down their city. Then said he to his servants, The wedding is ready, but those who were invited to the wedding feast have not proved worthy. Go therefore into the public roads and as many as you find, bid them come to the wedding. So his servants went forth into the public roads and gathered together as many as they could find, both good men and bad men, and the wedding room was filled with guests. And when the king came in to see the guests, he found one that was not wearing a wedding garment, which was provided for each of the guests by the king himself. The king said to him, Friend, how did you get in here without a wedding garment? And the man was speechless. Then said the king to his servants, Bind him hand and foot and take him away from the feast, and cast him into the outside dungeon of darkness. There will be wailing and gnashing of teeth. Many are called, but through their own indifference, only a few are finally allowed to wear the wedding garment and partake of the feast.

### PAYING TAXES. *Verses 15-22.*

Then the Pharisees consulted together to see how they could trap Him in His speech. And they sent unto Him a deputation of their own

with some Jewish supporters of Herod. They said, Master, we know You teach the truth and especially the truth about God, and You do not fear any man, for You do not bow to man. Tell us, therefore, what You think. Is it lawful to pay taxes to the Roman Emperor, Caesar? But Jesus saw they were trying to trap Him, and so He said, Why do you deceivers try to trap Me? Bring Me a denarius, one of your silver coins (worth about a day's wages). Tell Me who is represented by this image, and to whom does the title refer? They say unto Him, Caesar. Then said He unto them, Give to Caesar that which belongs to Caesar, and give to God that which belongs to God. When they heard these words they marvelled, and left Him, and went home.

### THE RESURRECTION. *Verses 23-33.*

The same day the Sadducees came to Jesus, those who teach that there is no resurrection from the dead, not even a continuation of existence. And they said unto Him, Master, Moses said, If a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother. Now there were seven brothers. The first after he had married, quickly died, and having no children, left his wife for the second brother to marry. All the brothers died in the same way, under the same circumstances. They all married the same wife. Then the wife died. In the resurrection whose wife will she be, for actually she was the wife of each of them? Jesus answered, You make a mistake, because you don't understand the Scriptures nor the miraculous power of God. For in the resurrection state there is no such thing as marriage in any way. The union is a spiritual not a physical one. In this respect the state of man will be similar to the state of the angels of God in Heaven.

### DIFFICULTIES EXPLAINED. *Verses 34-46.*

While you are on the question of the resurrection of the dead, have you not seen the words of God when He said, *I am* (not, *I was*) the God of Abraham and the God of Isaac and the God of Jacob? God is not the God of the dead, but of the living, so there must be life after death. When the multitude heard His argument, they were astonished at His teaching.

When the Pharisees had heard that He had silenced the Sadducees, they consulted together to see what they could do. Then one of them

who was a lawyer, a professional interpreter of the law, asked Him a question, in order to test Him, and expose His ignorance. He said, Master, what is the greatest commandment in the law of Moses? Jesus said to him, You shall love the Lord your God with all your heart, with all your soul, and with all your mind (with all your passionate emotions, with all your spiritual emotions, and with all your mental faculties). This is the first and greatest commandment. The second is connected with it: You shall love your neighbour as yourself. These two commandments are the foundation of Moses' laws and the Prophets' messages.

When the Pharisees were together, Jesus asked them saying, What are your thoughts concerning the Messiah? Whose descendant is He to be? They say unto Him, The descendant of David. Jesus then said unto them, Why does then David in prophetic utterance call Him the Lord? For Jehovah said to Adonai (to my Sovereign Lord, the Messiah) Sit on My right hand till I make Your enemies Your footstool (Ps. 110, 1). If David, then, calls the Messiah, Lord, how can He be His Son? (He cannot be apart from the eternal Sonship of the Messiah). Not one was able to answer the question, and from that time they were afraid to ask Him any more questions.

### CHAPTER 23.

**DENUNCIATIONS AND REJECTION. Verses 1-39.**

Then Jesus spoke to the multitude and to His disciples, saying, The Scribes and Pharisees seek to teach what Moses taught. Listen to what they teach, and obey, but do not act as they do, for they "say," but do not obey. They fasten many burdensome rules upon men's shoulders, but they don't lift a little finger to lighten the burden. Their actions are done to receive the praise of men. They make prominent their phylacteries (the slips of parchment with four portions of the law written upon them, Exodus 12, 3-10, verses 11 to 16, Deut. 6, 5-9, 11, 13-21). They also make unduly prominent the blue fringes of their clothes, which speak of obedience to Heaven. Likewise they like the most prominent seats at banquets and the chief seats in the Synagogue, and they like to be greeted in the market-place with the salutation, Teacher, Teacher. But do not allow yourselves to be called supreme teachers, for One there is Who supremely rules you all—even Christ. You are just brethren together. And call no

man your Supreme Father upon the earth, for One is your Supreme Father, even your Father Which is in Heaven. Neither be called Supreme Masters, for One is your Supreme Master, even Christ. He who wishes to be great among you shall be the servant of all. Whoever magnifies himself shall be humbled; whosoever humbles himself shall be exalted by God.

But woe unto you, Scribes and Pharisees. You are hypocrites, for you close the Kingdom of Heaven to men. You do not go in yourselves; neither do you encourage those who wish to go therein. Woe to you, Scribes and Pharisees, hypocrites, for you eat up the food and receive the money of poor widows, and just for a show make long prayers. Therefore you will receive the greater condemnation.

Woe to you, Scribes and Pharisees, hypocrites, for you would go all over the world to make one convert to your Jewish religion, but when you have converted him, you make him more suited for hell than even yourselves, for you instil into him the worst parts of your misbeliefs and neglect the true. Woe to you, blind guides. You say that for him who takes an oath and promises to keep it in the name of the Temple, it is not binding, but if one takes an oath in the name of the gold of the Temple, then it is binding. How stupid and blind you are, for which is greater, a bit of gold belonging to the Temple or the Temple itself, which is the basis for the gold? You also say that he who swears by the altar does not bind himself, but he that swears by the sacrifice does. You are stupid and blind, for which is greater, the sacrifice, or the altar which makes the gift possible? Whoever swears by the altar not only swears by it but by all that belongs to it. Whoever swears by the Temple swears by it and by all that belongs to it. And he that swears by Heaven includes the throne of God and God Who sits upon the throne. Woe to you, Scribes and Pharisees, you are hypocrites, for you faithfully pay into the treasury of God the tenth of the herbs you grow, and the anise you use in cooking, and the cummin out of which you make spices, but you have left out the more important matters of the law, righteous judgment, merciful actions, and faith in God. You ought to have done these things and not to have left the other things undone. You are blind guides: you take great care not to swallow a small fly, but you swallow a camel without effort. Woe to you, Scribes and Pharisees, you



hypocrites, for you are careful to keep the outside of your china clean, but in your hearts you are given over to dishonest methods of obtaining money. You blind Pharisees, first cleanse the inside of the cup (your heart) and then keep the outside clean also.

Woe to you, Scribes and Pharisees. You are hypocrites. For you are like painted graves, which appear beautiful outwardly, but within are full of dead men's bones and all kinds of uncleanness. Even so, outwardly you appear righteous, but within you are full of deceit and sin.

Woe to you, Scribes and Pharisees, you hypocrites. You build monuments for the prophets and decorate the graves of the righteous dead, and say, If we had been living in the days of our fathers we would not have identified ourselves with them in their ill-treating of the prophets. In so speaking you speak of yourselves as children of your evil fathers who killed the prophets and actually you are to-day only increasing in yourselves the evil actions of your fathers. You serpents, you generation of vipers, how will you be able to escape the judgment of Gehenna—the final place of punishment.

Wherefore, I will now send you prophets, wise men and leaders, and some of them you will kill and crucify, and some you will scourge in your Synagogues, and some you will persecute from city to city, that the climax of judgment may come upon you for all the righteous blood that has been shed upon the earth from the blood of righteous Abel to that of Zacharias (2 Chron. 24:20-22), whom you slew between the Holy Place and the altar. The first and last murders recorded in the Old Testament). Verily, I say unto you, All these judgments will come upon this race.

Oh, Jerusalem, Jerusalem, you that killed the prophets, and stoned them, how often would I have gathered your children together as a hen gathers her children under her wings, and you would not let Me. Behold, your Temple will be left to you empty. For I say to you, You will not see Me again until you say, Blessed is He that comes in the Name of the Lord. (This is a vital statement, for it shows that the earthly Kingdom of Jesus Christ has been deferred, and will not be set up until He returns to Jerusalem. Also the verses immediately following show that the Lord knew that

the setting up of His Kingdom at His coming again would be long deferred).

## CHAPTER 24.

### THE TEMPLE AND CHRIST'S SECOND COMING.

Verses 1-51.

As Jesus went out from the Temple the disciples drew His attention to its magnificent appearance. Jesus said unto them, You see all these things. I say unto you, There shall not be left one stone upon another. They shall all be thrown down. Then as He sat upon the Mount of Olives, about two miles out of the city, the disciples came privately to Him, and said, Tell us, when will the Temple be destroyed, and what will be the sign of Your coming and the end of this present age? Jesus answered and said unto them, Take care that no one deceives you, for many will come in My Name, saying, I am Christ, and will deceive many. You will hear of wars and rumours of wars. Do not be troubled, for these things must come to pass, but the end of the age is not immediately. For nation will rise against nation and kingdom against kingdom, and there will be famines and great pestilences, and earthquakes in different places. All such things are only the beginning of sorrowful times.

For then you will be delivered up to terrible suffering, and attempts will be made to kill you, and nations will hate you because you love My Name. Then many will be overcome with fear, and will betray one another and hate one another. Many false prophets will rise up and deceive many. Because of the great increase in sin the love of many will become cold. But he that keeps true to Me until the end will be eternally safe. And this glad tidings of the Kingdom, the setting up of Messiah's earthly Kingdom, shall be preached throughout the world for a witness to all nations, and then shall the end come.

When you therefore see an abominable confirmation of the desolation of the Temple, as foretold by Daniel the prophet, standing in the holy place (whoever reads let him be watchful to understand), then let those who are in Judea flee for safety to the mountains: let those on the housetops not come down to take anything out of their homes; neither let any return back for their clothes. It will be a sad day for those who are carrying children and feeding their babies. But pray that you will not have to flee in the winter, nor on the Sabbath day, for then

there will be great tribulation exceeding anything that has ever happened or ever will happen from the beginning to the end of the world. And except those days should be shortened, there would be no one left, but for those who have been elected to be saved those days will be shortened.

At that time, if anybody shall say to you, This is the Christ, or, Over there is Christ, then do not believe him. For there will arise false Messiahs and false prophets, and they will show (even as spiritists and others do) great signs and wonders, in so much that, if it were possible, they would deceive God's own elect people. Behold, I have told you before it comes to pass. Therefore, if they shall say, Behold, the Messiah is in the desert, do not go forth, or if they say, He is in some secret room, do not believe it. For as the lightning comes vividly from the east and shines unto the west, so vividly shall the coming of the Son of Man be. Where the carcass is there will the eagles be gathered together, or, where the central figure (Christ) is, there will those who have a living interest in Him gather unto Him. (This appears to refer to the rapture at the end of the Great Tribulation, not to the Church rapture, but to the "gleaning" rapture. 1. Christ was the first fruits of the rapture. 2. The Church will be the harvest. 3. The saved of the Great Tribulation period will be the gleanings. These gleanings will be raptured to Christ at the end of the Great Tribulation, after the Church has been raptured. They are not the Bride, but the friends of the Bridegroom. There is a similarity between the Church rapture and the Great Tribulation rapture, but the great difference is this, The Church rapture consists of the Bride herself, while the Great Tribulation rapture refers to the friends of the Bridegroom—those who are called to the Marriage Supper of the Lamb.

The order seems to be this: 1. The Church is raptured to Christ, 1. Thess. 4. She is the Bride. In the air the Judgment Seat of Christ for rewards to His saints takes place, and then the rewarded and appointed Church is taken away to the throne of God, to reign with Christ, and there the Marriage of the Lamb and the Marriage Supper take place. This Marriage Supper of the Lamb continues during the Great Tribulation period. Toward the end of this period Christ, described as the Bridegroom, goes forth to gather the remnants to the Marriage

Supper. They are gathered together by the angels and raptured unto Christ, and go back with Him as the friends of the Bride and Bridegroom (Church) to the Marriage Supper. On earth the professors of religion are left to the sorrows and judgments that accompany Armageddon and the coming of Christ to the earth).

Immediately after the tribulation of those Great Tribulation days, the sun will be darkened and the moon will not give her light, and the stars will be displaced in the heavens, and the whole universe will be shaken.

Then shall appear the sign of the Son of Man in heaven (possibly His glorious Appearing at Bozrah (Isaiah, 63), and then shall all the tribes of the earth mourn, and they shall see the Son of Man coming in the Glory Clouds of the universe, with complete power. And He will send His angels with the great sound of a trumpet, and will gather together the saved of the Great Tribulation from the four quarters of the earth, and they will be raptured to Him.

Now learn the truth from the fig tree. When the shoots are yet tender and put forth their young leaves, you know that summer is near. So also when you see these things begin to come to pass, know that My coming is very near—right at your doors. Truly I say unto you, This race shall not pass away until all these things shall be fulfilled. Heaven and earth in its present form will pass away, but what I have said to you will not pass away. But when this will take place—the day and the hour—nobody knows, not even the angels in Heaven—only My Father. But as the days of Noah were, so shall there be similar days when the Son of Man comes. For as before the flood they were eating and drinking, marrying and giving in marriage, right up to the moment when Noah entered the ark, and the waters suddenly took them away, so will it be when the Son of Man comes.

Then two will be working in a field, and one will be raptured and the other left. Two women will be grinding grain with the millstone—one will be taken and the other left. Watch, therefore, for you do not know the day nor the hour when your Lord will come. But know this, that if the owner of the house had known when to expect the thief, he would have watched, and not suffered his house to be plundered. Therefore, be like the good man of the house and watch, for you do not know when the Son of Man will come.

Who then will be considered a faithful and wise steward whom his lord can make ruler over his household to provide all their necessities? Happy is such a servant who, when his lord suddenly comes, shall be found faithful, carrying out his duties.

Verily, I say to you, such a servant shall be promoted to be ruler over all his master's property. But if an evil servant says in his heart, My lord is deferring his coming, and shall begin to be cruel to his fellow servants, and to eat and drink and to be drunken, then the lord of that servant will come in a day or hour when he is not expected, and will cut off the unfaithful servant from his service, and imprison him with other deceivers—there will be weeping and gnashing of teeth.

### CHAPTER 25.

#### THE TEN VIRGINS. *Verses 1-13.*

At that time the Kingdom of Heaven shall be likened unto ten virgins, who took their lamps and went forth to meet the bridegroom, who, after the marriage, had come forth to invite them into the feast. Five of them were wise and five were very unwise. The unwise took their hand lamps, but no reserve of oil with them. The wise took their hand lamps and also a supply of oil in a container. While the bridegroom tarried they all drowsed or went to sleep. At midnight the cry arose, Behold, the bridegroom is coming: go out and meet him. Then all the virgins hurriedly arose and lighted their lamps. The unwise said to the wise, Give us some of your oil, for our lights are flickering out. But the wise answered, Not so, lest there is not enough for you and us. But go rather to those who sell oil and buy for yourselves. So they went, but while they were away seeking for oil the bridegroom came, and those who were ready went into the feast and the door was shut. Afterwards the other virgins came and knocked at the door, and cried out, Sir, sir, open to us. But he answered and said, I say unto you I do not know who you are.

Watch, therefore, for you know neither the day nor the hour when the Son of Man will come. (Very important: the virgins were not the Bride).

#### THE PARABLE OF THE TALENTS. *Verses 14-30.*

The Kingdom of Heaven is like a man going into a far country, who called his servants together, and delivered to them some of his

possessions, that they might trade with them and look after his interests. To one he gave five talents (say, a talent equals about £200), to another two, and another one. The one who had £1,000 went and traded with it, and it became £2,000. The one who received £400 also went and traded with it, and it became £800. But he that received £200 went and dug a hole in the earth and hid his master's money. After a long time the master came back and reckoned with his servants. The one who had received £1,000 came and presented to his master £2,000, and said, Master, you entrusted me with £1,000, behold I have traded with it and it has increased to £2,000. His master said to him, Well done, you good and faithful servant: you have been faithful over a small amount, I will make you ruler over large amounts. Share my joy with me. He who had received the £400 came and said, Master, you gave me £400, I have traded and increased to £800. His master said to him, Well done, good and faithful servant: you have been faithful in a small amount, I will make you to rule over large amounts. Share my joy with me. Then he who had received the £200 came and said, Master, I knew you were a very strict and shrewd man, reaping harvests which you have not sown, and gathering where you have not planted. So I was afraid of offending you, and went and hid your £200 in the earth. Lo, there is your £200. You have what belongs to you. His master answered and said to him, You wicked and lazy servant. You know, so you say, that I reap where I have not sown, and gather where I have not planted. You ought at least, therefore, to have put my money into the hands of business men for them to use, and then at my coming I should have received my own with the rightful interest added.

Take, therefore, the £200 from him and give it to the one who has the £2,000. For to the one who is faithful shall be given much more; but from him that is not faithful, shall be taken away even that which he has.

Throw the unprofitable servant into outer darkness; there shall be weeping and gnashing of teeth.

#### THE JUDGMENT OF THE NATIONS. *Verses 31-46.*

When the Son of Man comes in all His glory, with all the Holy Angels, then shall He sit also on His glorious throne. (Perhaps this is the Great White Throne which He shares with His Father; or it may refer to the earthly judgment

of the nations at the beginning of the Millennium). And before Him shall be gathered all the people of all the nations, and He shall divide them the one from the other, as definitely as the shepherd divides his sheep from the goats. He shall set the sheep on His right hand, but the goats on the left.

Then shall the King say to them on His right hand, Come, you blessed of My Father, inherit the kingdom prepared for you (The Dispensation of the Fulness of Times?) from the foundation of the world. For I was hungry and you fed Me. I was thirsty and you gave Me drink. I was a stranger and you took Me in. Naked and you clothed Me. Sick and you visited Me. In prison and you came to see Me.

Then shall those who have performed righteous works say, Lord, when did we see You hungry and fed You, and thirsty and gave drink to You, and a stranger and took You in, or naked and clothed You, or when did we see You sick or in prison and came to You?

And the King shall answer and say unto them, Verily, I say unto you, Inasmuch as you have done it unto the least of these My brethren, you have done it unto Me.

Then will He say also to them on His left hand, Depart from Me, you cursed ones, into the everlasting fire of punishment, ever burning like the fires of the Valley of Himmon, prepared for the devil and his angels. For I was hungry and you gave Me nothing. Thirsty, and you quenched not My thirst. A stranger and you did not take Me in. Naked and you did not clothe Me. Sick and in prison and you did not visit Me.

Then shall they also say to Him, Lord, when did we see You hungry, or thirsty, or a stranger, or naked, or sick, or in prison, and did not minister to You? Then will He answer them, saying, Verily, I say unto you, Inasmuch as you did not do it to one of the least of these, you did not do it unto Me. And these shall go away into punishment that is always lasting, and the righteous shall go into the happiness of that life which is always lasting.

## CHAPTER 26.

### MOVING TOWARD CALVARY. Verses 1-16.

When Jesus had finished all these sayings, He said to His disciples, You know that after two days is the feast of the Passover that commemorates the passover lamb slain in Egypt (Exodus 12), and then the Son of Man will be

betrayed and crucified. Then gathered together the chief priests and Scribes and the elders of the people (the Supreme Council of the Jews), at the Palace of the High Priest. The High Priest was Caiaphas, who had been appointed by the Roman power and was not appointed by God's method. Together they consulted how they might take Jesus by trickery and kill Him. But they said, Not during the feast of the Passover, lest there be a violent reaction from the people.

Now when Jesus was in Bethany, just outside Jerusalem, in the house of Simon who had been a leper, there came to Him a woman with a flask of fragrant ointment called spikenard, and she poured it upon His head as He sat at the meal table. But when His disciples saw this action they were vexed, and said, What is the use of such waste! For this valuable ointment might have been sold for much money and the money given to the poor. When Jesus understood what they were saying, He said, Why do you trouble the woman? For she has done a good work upon Me. You will always have the poor with you, but I shall not always be with you. The ointment she has poured upon Me will still be upon Me even when I am buried. Verily I say to you, Wherever the glad tidings of My salvation shall be preached throughout the world, there also shall the act of this woman be told in memory of her.

Then Judas Iscariot, one of the twelve, went in unto the chief priests and said, What will you give me if I deliver Jesus to you? They agreed to give him thirty silver shekels, or about a week's wages. From that time Judas looked out for an opportunity to betray Jesus.

### THE LAST SUPPER. Verses 17-29.

Now on the first day of eating unleavened bread—which probably started on the thirteenth day of Nisan—the disciples came to Jesus, saying unto Him, Where do you wish us to prepare the passover meal for You? He said, Go into the city to a certain man with whom I have made an arrangement, and say to him, the Master says, The time has come. I will observe the passover at your house with My disciples. And the disciples did as Jesus instructed them, and they made the passover ready.

"The passover was a feast instituted in Egypt, to commemorate the Destroying Angel's passing over the houses of the Israelites when

he slew the firstborn of the Egyptians. The feast began on the fourteenth day of the first month, Nissan, and it lasted only one day; but it was immediately followed by the days of Unleavened Bread, which were seven, so that the whole lasted eight days, and all the eight days are sometimes called the Feast of the Passover, and sometimes the Feast or Days of Unleavened Bread."

When the evening was come Jesus reclined at supper with the twelve. And as they ate He said, Truly, I say unto you, one of you is going to betray Me. And they were exceedingly sorrowful, and everyone said to Him, Surely Lord, I am not the one, am I? He answered, He to whom I shall give a sop which I have dipped in the Charoseth, he is it that will betray Me. (The Charoseth was a sauce made of fruits and vinegar and was used in the pass-over meal. Into this sauce the unleavened bread and bitter herbs were dipped).

The Son of Man will indeed die as it has been predicted of Him, but awful calamity will be the lot of him through whom He dies. It had been better for that man if he had not been born. Then Judas, who was the betrayer, answered and said, Is it I? Jesus said quietly to him, Yes, you know it is.

As they were eating the Passover meal, Jesus took bread, and prayed over it, and break it, and gave it to the disciples, and said, Take this and eat it—it represents My body. Then He took a cup of wine and gave thanks, then gave it to them, saying, All of you drink of this for it represents My blood of the New Covenant. My blood is shed to save many by bringing to them remission of sins. But I say to you, I will not again drink of the fruit of the vine until that day when I drink it new with you in My Father's kingdom (probably at the Marriage Supper of the Lamb).

#### APPROACHING AND AT GETHSEMANE.

*Verses 30-46.*

And when they had sung a hymn (Psalms 115 to 118) they went out unto the Mount of Olives. Then Jesus said to them, All of you will be scattered from Me to-night, for it is written, I will slay the shepherd and the sheep of the flock will be scattered abroad (Zech. 13, 7). But after I have risen again from the dead I will go before you into Galilee.

Peter answered and said unto Him, Though all others shall turn from You yet I will not.

Jesus said to him, Verily, I say unto you that even this night before the final cock crowing you will deny Me three times. Peter said to Him, Though I have to die with You, yet will I not deny You. All the disciples said the same thing.

Then Jesus and the disciples reached the place called Gethsemane (meaning Oil Press). It was just before the main part of Mount Olivet, and there was a garden there. He said to them, Sit here while I go a little further and pray. And Jesus took with Him Peter and James and John, the two sons of Zebedee, and began to be exceedingly sorrowful and burdened. Then He said to them, My soul is so sorrowful I feel I shall die. Tarry here and watch with Me. Then He went a little further and fell on His face and prayed, saying, Oh, My Father, if it be possible, let this cup of premature death in the Garden, pass from Me. Nevertheless, not as I will, but as You will. He came unto His disciples and found them asleep (it was about twelve o'clock midnight). Rousing them, He said to Peter, Why, Peter, even you cannot watch with Me for one hour. Watch and pray, lest you fall into temptation. In spirit you are willing for many things, but the body is weak. He went away again the second time and prayed, saying, Oh, My Father, if the cup of premature death may not pass away from Me except I drink it, then Your will be done. Then He came and found them asleep again, for their eyes were heavy. Jesus again left them and went and prayed the third time, saying the same words. Then He came to the disciples again and said to them, It is all right, sleep on now and take your rest. Then they slept for a while, and the Great Shepherd was keeping His flock by night. He then awakened them and said, Behold, the vital hour is come, and the Son of Man is betrayed into the hands of evil men. Rise, let us go forth, behold he who betrays Me is right at hand.

#### THE BETRAYAL. *Verses 47-56.*

Even as He was speaking, lo, Judas, one of the twelve, came, and with him a great multitude with swords and clubs from the chief priests and elders of the people.

Now the betrayer had given them a sign saying, Whoever I kiss the same is Jesus. Hold Him fast. And straightaway he came to Jesus and said, Greetings, Rabbi, and kissed Him.

And Jesus said to Him, My companion, why have you come? Then came the mob, and laid hands on Jesus, and took Him. Then one of them (Peter) who was with Him drew his sword and struck at a servant of the high priest and cut off his ear. Then Jesus said to Him, Put again your sword into its place, for all that take the sword shall perish with it. Don't you understand that I could now pray to My Father and He would immediately give Me more than twelve legion of angels (about 70,000). But how would then the Scriptures be fulfilled that I must be crucified?

In that hour Jesus said to the multitude, Are you come out as though you are seeking to arrest a thief with swords and clubs? I sat daily with you teaching in the Temple and you did not touch Me. But all this has come to pass that the predictions of the prophets might be fulfilled. Then all the disciples lost their courage, and fled away from Jesus' side.

#### THE TRIAL. *Verses 57-75.*

Those who arrested Jesus led Him away to Caiaphas, the high priest, where the Scribes and the Sanhedrin Council were gathered together.

But Peter, regaining some of his courage, followed afar off to the high priest's palace and went in, and sat with the servants of the high priest to see the end.

Now the chief priests and elders with all the council, sought for false witnesses against Jesus in order that they might put Him to death. But they found no such witness. For while many false witnesses came forward, yet for a long time they did not find one who could bear condemnatory false witness against Him.

But at the end came two false witnesses and said, This fellow said, I am able to destroy the temple of God and to build it in three days. And the high priest rose up in anger, and said to Jesus, Why don't you speak, what is your explanation of these things which are said about You? But Jesus remained perfectly quiet. The high priest said, I command You, by the Living God, that You tell us whether You are the Messiah, the Son of God. Jesus said to him, What you say is correct. Nevertheless, I say to you, hereafter you will see the Son of Man sitting on the right hand of God's Presence and Power, and coming in glorious clouds of heavenly light. Then the high priest rent his clothes as was the custom when the charge of blasphemy was proved, and said, He

hath spoken blasphemy, we do not need any further witnesses. Behold, you have heard His blasphemy. What is your verdict? They answered, He should die. Then they spat in His face, and struck Him with clenched fists, and slapped Him with the palms of their hands, saying, Prophecy unto us, You Christ, and tell us what is the name of the one who slapped You.

Now Peter sat in the palace, outside the inner room, and a girl came unto Him saying, You were also with Jesus of Galilee. But he denied before them all, saying, I don't understand what you mean. It is ridiculous to say I was one of His disciples.

Then he withdrew into the porchway entrance and another girl saw him, and said to them that were there, This low fellow was also with Jesus of Nazareth. And again Peter denied with curses, and said, I do not know anything about the man. And after a while others that stood by came to him and said, Surely you are also one of the disciples of Jesus, for your Galilean speech proves it. Then he began to strongly curse and swear, saying, I don't know the man. Then immediately the cock crew. And Peter remembered the word of Jesus who said unto him, Before the cock crows you will three times deny Me. And Peter went out and wept bitterly (actually the Lord had said to Peter, Before the cock crow twice you will deny Me three times, but Matthew only gives the main outline and not the detailed statement).

#### CHAPTER 27.

##### THE TRIAL AND CRUCIFIXION. *Verses 1-66.*

When the morning came the chief priests and elders of the people combined together to bring about the death of Jesus, and when they had bound Him, they led Him away and delivered Him for judgment to Pontius Pilate, the Roman governor, who ruled over Judea. The Jews were not allowed to inflict the death penalty (at least not by crucifixion; for stoning, see Acts 7:58), and a judgment by them had to be ratified and carried out by the Romans.

When Judas the betrayer saw that Jesus was condemned to death, he bitterly repented and took the thirty pieces of silver (£5) back to the chief priests and counsellors of the people, and said, I have sinned in that I have betrayed innocent blood. And they coldly said, What is that to us—that is your business. Thereupon



Judas flung the pieces of silver on the Temple floor, and went out and hanged himself. And the chief priests picked up the silver pieces and said, It is not lawful for us to put them into the Temple treasury because they are the price of blood. They held a council meeting together, and decided to purchase a field known as the Potter's field, in order that they might bury unidentified people. Thus Judas indirectly through the priests purchased this field which became known as the field of blood, and hanging himself he burst asunder in the midst, and thus ended the earthly tragedy of the betrayer of Jesus (See Acts 1, 18).

Then was fulfilled that which was spoken by the prophet, saying, And they took the thirty pieces of silver, the price of him that was valued, whom they of the Children of Israel did value, and gave them for the Potter's field, as the Lord arranged. (Zech. 11, 13).

(It has never been satisfactorily explained why in the very early days the name of Jeremiah was used instead of Zechariah, but there is evidence that originally it was only said that the words were "spoken by the prophet," and that an early copyist mistakenly added the name of Jeremiah).

And Jesus stood before the governor, and Pontius Pilate asked Him, Are You the King of the Jews? Jesus answered him, What you say is correct. When accusations were brought against Him by the chief priests and councillors, Jesus answered nothing. Then said Pilate to Him, Do You hear how many things they speak against You? Jesus remained perfectly silent, and the governor was amazed.

Now at that feast the governor was in the habit of releasing a prisoner, whomsoever the people chose. They had then a very notorious prisoner called Barabbas—he was a murderer. Pilate therefore appealed to the people and said, Whom shall I release to you, Barabbas or Jesus Who is called the Messiah? For he knew that jealousy was the real reason for Jesus' arrest and condemnation by the Jewish leaders.

When he was sitting on the judgment seat, his wife sent unto him, saying, Don't have anything more to do with Jesus, that righteous man, for I have suffered many things this day through dreaming about Him.

But the chief priests and councillors persuaded the multitude that they should ask for the release of Barabbas, and destroy Jesus.

The governor answered and said unto them,

Which of the two shall I release to you? They said, Barabbas. Pilate then said, And what shall I do with Jesus Who is called Christ? They all unite in saying, Crucify Him. And the governor said, But why? What evil has He done? But they cried out more and more, Let Him be crucified.

When Pilate saw he could prevail nothing, but, rather, a riot was threatened, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this Just Person: it is your responsibility. Then answered all the people, We and our children will take responsibility for His death. Then Pilate released Barabbas, and when he had cruelly scourged Jesus, he delivered Him to be crucified.

Then the governor's soldiers took Jesus into their barrack room, and gathered unto Him about two hundred soldiers. And they stripped Him, and put on Him a scarlet robe. And when they had plaited a crown of thorns, they crushed it upon His head, and put a rod in His hand, to represent a kingly sceptre, and they bowed the knee before Him, and mocked Him, saying, We greet You, King of the Jews! And they spat upon Him, and took the rod and smote Him on the head. And after they had mocked Him, they took the robe off Him and put His own raiment on Him, and led Him away to crucifixion. And as they came out, they saw a man of Cyrene, a city of north-east Africa. The man's name was Simon, and they compelled him to bear the cross on which Jesus was to be crucified, for Jesus was not strong enough to carry it Himself. It was a bowed figure that went forth to Calvary. And they came to a place called Golgotha, a place of a skull, just outside the city wall (Calvary actually comes from a Latin word which means, "a-bare skull"). There they gave Him sour wine mingled with myrrh—a stupefying drink, designed to deaden the pain of suffering. But when Jesus tasted it He would not drink it. And they crucified Him, and divided His garments among them according to lots, that it might be fulfilled which is spoken by the prophet. They parted My outer garments among them, and for My seamless dress they cast lots. And sitting down they watched Him on the cross, and placed above His head, His crime, which stated, This is Jesus, the King of the Jews.

There were two thieves crucified with Him,

one on the right hand and the other on the left. And those who passed by mocked Him, wagging their heads and saying, H'm, You say You can destroy the Temple and build it again in three days: let us see You save Yourself. If You are the Son of God come down from the cross. Likewise also the chief priests mocking Him with the scribes and elders, said, He saved others, Himself He cannot save. If He is really the King of Israel, let Him now come down from the cross, and we will believe in Him. He trusted in God, let God deliver Him now, if He will really own Him, for He said, I am the Son of God. The thieves also which were crucified with Him, mocked Him in the same way.

Now from 12 o'clock until 3 o'clock in the afternoon, the time of the usual sacrifice of the paschal lamb, there was darkness over all the land. And about 3 o'clock Jesus cried with a loud voice, Eli, Eli Lama, sabachthani, meaning, My God, My God, why hast Thou forsaken Me? Some of them that stood by said He is calling for Elijah to come and help Him. And straightaway one of them ran and took a sponge and filled it with sour wine, and lifted it up to His mouth on a long stick, and gave Him to drink. Another said, Oh, don't trouble to do that. Let us see if Elijah will come to save Him. (At the Passover Feast it was the custom to expect Elijah. An extract says, "At the head of the Passover table stands an empty chair, a plate with bread, which no one uses, and a cup filled with wine. Why the empty chair, the piece of bread on the plate, and the unused cup? The answer of the Rabbis' will be, This is the cup of the prophet Elijah. Before the close of the Passover Feast, which lasts until midnight, the youngest member of the family goes to the door and opens it, so that Elijah may enter. After a few minutes of waiting the door is closed, and when Elijah, the herald of the Messiah, does not make his entrance, the father says, How long, Oh Lord, how long wilt Thine anger not be turned away from Thy people?")

Jesus, when He had cried with a very loud cry, yielded up His spirit to God. And behold, at that very moment the veil of the Temple, between the Holy Place and the Holy of Holies was rent in twain from the top to the bottom, and there was a great earthquake, and the rocks were rent asunder. And, after the resurrection of the Lord, many of the bodies of the

saints, which were silent in the grave, were raised, and these raised saints came out of their graves and appeared unto many.

Now when the captain of the soldiers—the centurion, and they that were with him, saw the earthquake and all that took place, they were greatly afraid, saying, Truly this was the Son of God.

And many women were there, beholding afar off. They had followed Jesus from Galilee, and cared for His needs. Among these was Mary from Magdala, and Mary, the mother of James and Joses, and Salome, the mother of James and John.

When the evening was come, there came a rich man of Arithmathea (a city of Judea. Probably the Rama of Samuel's birthplace, 1 Sam. 1. 1-19, which is called Amatha by Josephus), named Joseph, who was one of Jesus' disciples. He went to Pilate and asked for the body of Jesus. Then Pilate commanded that the body should be delivered to Joseph. And when Joseph had taken the body, he wrapped it in a clean linen cloth, and laid it in his own new tomb, which he had hewn out of the rock, and he rolled a great stone against the entrance to the sepulchre, and departed. And Mary Magdalene and the other Mary, the mother of James and Joses, were sitting over against the sepulchre, watching.

Now the next day that followed—the day of the preparation for the weekly sabbath (not the day of preparation for the passover, which commenced two days earlier, John 19, 14)—the chief priests and Pharisees came together to Pilate, saying, Sir, we remember that that deceiver told us while He was yet alive that after three days He would rise again. Command, therefore, that the sepulchre be made secure until the third day, lest His disciples come by night and steal Him away, and say unto the people, He has risen from the dead, so that the last error will be worse than the first. Pilate said to them, You have a Roman guard at your disposal, whom you use in the Temple service, go and make the sepulchre as secure as you can. So they went and did so, sealing the stone, and setting a guard over it.

## CHAPTER 28.

### THE RESURRECTION AND COMMISSION.

#### Verses 1-20.

As it began to dawn on the morning after the Jewish sabbath day, Mary Magdalene and the other Mary (the virgin's sister) came to see



the sepulchre. And behold, as they came, there was a great earthquake, for the angel of the Lord descended from Heaven, and came and rolled back the stone from the entrance, and sat upon it. His countenance flashed like lightning, and his raiment was as white as snow, and for fear of him the watchers trembled from head to foot, and then lay still like dead men. Then the angel answered and said to the women, Do not fear, for I know that you seek Jesus Who was crucified. He is not here for He is risen, as He said. Come, and look at the place where the Lord lay. Then go quickly and tell His disciples, He is risen from the dead, and, behold, He goeth before you into Galilee, and there you will see Him. Lo, I have told you. And they departed quickly from the sepulchre with mingled fear and great joy, and did run to carry the glad message to His disciples. As they went, behold, Jesus met them, saying, Rejoice. And they held Him by the feet and worshipped Him. Then said Jesus to them, Be not afraid. Go, tell My brethren to go into Galilee, and there they will see Me. Now as they were going to tell the disciples, some of the Roman watch came into the city

at the same time, and told the chief priests all that had happened. The chief priests and the council held a meeting, and decided to give large money to the soldiers, bribing them to say, His disciples came by night and stole Him away while they slept. They further said, If Pontius Pilate gets to hear of this, we will explain the truth to him, and safeguard you. So they took the money and did as they were taught, and their statement is generally believed among the Jews until this day—that is, the day when Matthew wrote this Gospel.

Then the eleven disciples went away into Galilee, unto the mountain where Jesus had agreed to meet them. When they saw Him they worshipped Him (probably there were about 500 present, 1 Cor. 15:6), but some doubted, until He came and spoke unto them, and said, All power is given unto Me in Heaven and in earth. Go, therefore, in the strength of My power, and make disciples of all nations, baptising them in the name of the Father, the Son, and the Holy Ghost, teaching them to obey all I have commanded you and, lo, I will be with you every day unto the very end of this Gospel dispensation.

# MARK

THE GLAD TIDINGS  
CONCERNING JESUS CHRIST  
WRITTEN BY MARK.

## CHAPTER 1.

INTRODUCTION OF JESUS CHRIST. *Verses 1-8.*

This is how the glad tidings of Jesus Christ, the Son of God, was proclaimed at the first. It is written in the Prophets (Mal. 3:1, Isaiah 40:3). Behold, I send My forerunner before You face who will prepare the way before You. The voice will be heard crying in the wilderness, Prepare the way of the Lord, make His paths straight.

John the Baptist fulfilled this. He baptised (or immersed) in water in the wilderness, and preached that this baptism, showing forth repentance, was necessary for the remission of sins.

Then went out to him multitudes from all the land of Judea and Jerusalem and were baptised by him in the river Jordan, confessing their sins. John was clothed with camel's hair and with a girdle of skin around his loins, and he ate locusts and wild honey. He preached, saying, There comes after me One mightier than I.

the strap of whose sandals I am not worthy to stoop down and unloose. I indeed have baptised you in water, but He will baptise you in the Holy Ghost. (The word "baptism" means to completely overwhelm. You can do this by dipping or pouring, or a combination of both).

## BAPTISM OF JESUS. *Verses 9-11.*

It came to pass at that time Jesus came from Nazareth in Galilee, a beautiful village with a bad name, and was baptised by John in Jordan. And immediately as Jesus came up out of the water, John saw the Heavens rent asunder, and the Spirit like a dove descending upon Jesus. There came also a voice from Heaven, saying, You are My beloved Son in Whom I am well pleased (this was the first of three occasions in Jesus' life when the voice of God was heard. Mark 9:7. John 12:28).

## TEMPTATION IN THE WILDERNESS. *Verses 12-13.*

Immediately the Spirit constrained Him to go into the wilderness. He was there for forty

days tempted by Satan. Wild beasts were also round Him, but angels took care of Him.

#### MINISTRY IN GALILEE. *Verses 14-15.*

Now after John the Baptist was imprisoned, Jesus went into Galilee preaching the glad tidings of the Kingdom of God, saying, The time has now arrived, the long predicted time for the coming of the Messiah, and the Kingdom of God is at hand. You can enter it now. Repent of all sin, and believe the glad tidings.

#### CALL OF FOUR DISCIPLES. *Verses 16-20.*

As He walked by the Sea of Galilee Jesus saw Simon and his brother Andrew casting a casting-net (circular in shape, like the top of a tent) into the sea. They were fishermen. Jesus said, Come and follow Me and I will make you fishers of men. And at once they completely left their nets and followed Him. When He had gone a little further He saw James the son of Zebedee, and John his brother, who were in their ship mending their nets. Jesus immediately called them and they left their father Zebedee in the ship with the hired servants, and went after Him.

#### CAPERNAUM HEALING OF DEMON POSSESSED. *Verses 21-28.*

Then together they went into Capernaum. (Capernaum was an important centre, and was of sufficient size to be called a city. It was a customs centre, and a detachment of Roman soldiers were stationed there. Matt. 8:9. Luke 7:8). Jesus immediately on the sabbath day entered into the Jewish Synagogue and taught. The people were astonished at His teaching, for He did not teach them on the authority of others, as did the Scribes, but He taught them on His own authority.

There was in the Synagogue a man possessed with an unclean evil spirit. The evil spirit in him cried out saying, Let us alone, what have we to do with You, You Jesus of Nazareth. Are you come to destroy us? I know Who You are, You are the Holy One come from God. And Jesus rebuked the evil spirit, saying, Be silenced, and come out of him. And when the unclean spirit had thrown him into convulsions and cried with a loud voice, he came out of him. They were all amazed, inasmuch that they questioned among themselves, saying, What thing is this? What new teaching is this? For with authority He commands even the unclean

spirits and they obey Him. And at once His fame spread abroad throughout all Galilee.

#### HEALING OF SIMON'S WIFE'S MOTHER. *Verses 29-31.*

And immediately after coming out of the Synagogue, Jesus entered into the house of Simon and Andrew in company with James and John. But Simon's wife's mother lay sick of a fever, and they tell Him about her. Jesus came and took her by the hand and lifted her up; and immediately the fever left her, and she waited on them.

#### DIVERS HEALINGS. *Verses 32-34.*

And at eventide when the sun was setting they brought unto Him all that were diseased and those that were possessed with demons. And all the city was gathered outside the house. And He healed many that were ill with divers diseases, and cast out many demons, and suffered not the demons to speak, because they knew Who He was.

#### JESUS AT PRAYER. *Verses 35-37.*

In the morning, rising up a great while before day-break, Jesus went out and departed into a lonely place, and there prayed.

And Simon and those that were with Him followed after Him, seeking for Him. And when they had found Him they said unto Him, All men seek for You. And He said unto them, Let us go unto the next towns that I may preach there also: for I came for that purpose.

#### PREACHING IN GALILEE AND HEALING OF LEPER. *Verses 39-45.*

Jesus preached in their Synagogues throughout Galilee and cast out demons.

And there came a leper to Him, beseeching Him, and kneeling down before Him said, If You will You can make me clean. And Jesus, moved with compassion, put forth His hand and touched him, and said to him, I will; be you clean. And as soon as He had spoken the leprosy departed from him, and he was cleansed. And Jesus sent him away, commanding him not to say anything to any man, but go to the priest, and offer for a thank-offering for your cleansing those things which Moses commanded, because it will be a testimony to them of the presence of the Messiah and the Kingdom of God in their midst. (Lev. 14, 4-7).

But instead of doing what he had been told, he went out and published it abroad everywhere, and the news travelled like a blaze of fire, insomuch that Jesus could no more openly enter into the city of Capernaum, but remained outside in desert places, and the people came to Him from every direction.

## CHAPTER 2.

### HEALING OF PALSIED IN CAPERNAUM.

*Verses 1-12.*

Then after some days He again entered into Capernaum, and it was noised abroad that He was in the house. And straightway many were gathered together to such an extent that there was no room to receive them, not so much as outside the door. And Jesus preached the word of the Kingdom of Heaven to them.

And four men came to Him carrying a paralysed friend on a mattress-bed. They could not get near to Him because of the thronging crowds, so they climbed up the outside steps on to the flat roof, and removed the thin stone slabs, and let down the bed with the paralysed man into the Saviour's presence. Seeing their great faith, Jesus said to the sick man, Son, your sins are forgiven you. But some of the Scribes sitting there said in their hearts, This man speaks blasphemies, for only God can forgive sins. Jesus at once perceived their thoughts and said to them, Why are you reasoning these things in your hearts? Actually there is no difference in My power to heal the sick and forgive the sinner. Both need God-given authority. But that it may be clear to you that I have authority to forgive sins I will confirm it again by a miracle, and so He said to the paralysed man, Arise, take up your bed and walk to your home. (Someone has remarked, He came to the Lord with his back on the bed, he went away with his bed on his back!) Immediately he arose, took up his bed, and went forth before them all. All the people were amazed, and glorified God, saying, We have never seen anything like this before.

### CALL AND FEAST OF LEVI. *Verses 13-17.*

And again Jesus went forth by the seaside. The multitude came to Him and He taught them. As He was passing along He saw Levi, the son of Alphaeus (otherwise Matthew, meaning, The Gift of God. It may have been that Matthew was the name adopted by Levi after his conversion to Christ) sitting and

receiving the payment of taxes. Jesus said to him, Follow Me. And he arose and followed Him.

And later, when Jesus was eating in Levi's house, many tax-gatherers and others who were living wicked lives, sat also with Jesus and His disciples, for there were many of these who were following Him.

And when the Scribes and Pharisees saw Him eat with these tax-gatherers and sinners, they said unto His disciples, How is it that He eats and drinks with deceitful tax-gatherers and sinners? When Jesus heard it He said, Those who are healthy do not need a physician. He is needed only by those who are sick. I came not to call the righteous to repentance, but I came to call sinners.

### QUESTION OF FASTING. *Verses 18-22.*

The disciples of John and of the Pharisees oftentimes fasted, and the people came to Him and said unto Him, Why do the disciples of John and of the Pharisees fast, but Your disciples do not fast? And Jesus said to them, Do the friends and companions of the Bridegroom fast while the Bridegroom is with them? As long as the Bridegroom is with them there is nothing to fast about. So with you. I am the Heavenly Bridegroom, and My disciples do not fast while I am with them, but the days will come when the Bridegroom will be taken away from them, and then they will fast. No sensible man sews a large piece of new cloth on to a tattered garment, else the new piece will only further tear the worn-out garment. Neither do men put new wine into worn-out wine-skin bottles, lest the wine fermenting bursts the bottles, and the wine is spilled, and the bottles spoiled. New wine must be put into new bottles. I am not trying to patch up or fill up a worn-out traditional religion like Judaism has become, but I am giving something that is completely new, even the Church with all its new meanings and experiences.

### DISPUTE OVER JESUS' DISCIPLES PLUCKING CORN. *Verses 23-28.*

Jesus and His disciples were passing through some cornfields on the Sabbath day, and His disciples picked some of the ears of corn, for they were hungry. And the Pharisees said to Him, Why do your disciples act in an unlawful manner on the Sabbath day? Jesus said unto them, Have you never read what David

the King did when he and those with him were hungry? He went into the Temple in the days of Abiathar the High Priest, and did eat the used Shewbread from off the Table of Shewbread, yet it was not legally lawful to do so, but the main end—the motive—and the circumstance justified David, the King, in eating and giving to those with him. And now an even greater than David is here. The Sabbath was made to bring blessing to man, not to bring him sorrow. Therefore the Son of man has the right to rule the Sabbath for the blessing of others.

### CHAPTER 3.

#### HEALING OF MAN WITH WITHERED HAND.

*Verses 1-12.*

And Jesus again went into the Synagogue. There was a man which had a withered hand. His critics watched Him to see whether He would heal on the Sabbath day, in order that they might accuse Him. Jesus said unto the man which had the withered hand, Stand forth. Then He said to the critics, Is it lawful to do good on the Sabbath day, or does the law say we must do evil on the Sabbath day? Must we do good and save life, or must we be wickedly negligent and lose life? But they did not answer. When He had looked round about on them with anger, being grieved at the hardness of their hearts, He said to the man, Stretch forth thine hand. He stretched it forth, and it was made whole like the other. And the Pharisees went forth and at once took counsel with the Herodians how they might destroy Jesus. It was a strange combination, for the Pharisees were a religious sect and the Herodians a political party who supported the Herods. But Jesus withdrew Himself with His disciples to the shore of Lake Galilee. And a great multitude from Galilee followed Him, and also many gathered to Him from Judea, Jerusalem, Idumea in the south, and from the west side of Jordan, and even from Tyre and Sidon on the Mediterranean coast. When this great multitude came to Him He told His disciples to arrange for a small boat to be at His disposal, so that He could withdraw from the pressure of the thronging crowds. He healed such a number that many more plague-stricken people pressed upon Him to touch Him. Also unclean evil spirits when they saw Him fell down before Him and cried, saying, You are the Son of God. And He straitly commanded

them that they should not make Him known.

#### ORDAINING OF THE TWELVE. *Verses 13-20.*

And Jesus went up into a mountain, and selected special disciples to come to Him. He specially chose twelve that they should be with Him, and that He might send them forth to preach, and to heal sickness, and to cast out demons. Simon He named Peter. James and John the sons of Zebedee He called Boanerges, which means "Sons of Thunder." The others were Andrew and Philip, and Bartholomew and Matthew, and Thomas and James the son of Alphaeus, and Thaddaeus (Judas, not Iscariot) and Simon, who once belonged to the Jewish sect called the Zealots, and Judas Iscariot (probably so called because he was a native of Kerioth), who also betrayed Him.

They went into a house, and the multitude so crowded upon them again that they could not eat any food.

#### INTERFERENCES. *Verses 21-30.*

When Jesus' relatives heard about it they went to lay hold on Him for they said, He is out of His mind.

The Scribes which came from Jerusalem said, He is possessed by Beelzebub, and through the Prince of the demons He casts out demons. Beelzebub was the title of a heathen god whom the Jews said was the head of all demons. Jesus called them to Him and said in a parable, How can Satan cast out Satan? If a kingdom is divided against itself it cannot stand. If a house is divided against itself it cannot continue to be a house. And if Satan fights against himself his kingdom ceases to be a kingdom. If a man wishes to plunder another man's house, he must first of all bind the strong man. This is what I have done in order to be able to cast out demons. By My power I have bound Satan in his personal relationship to Me and am now able to cast out his servants, the demons.

Solemnly I say unto you, All sins shall be forgiven unto the sons of men, and even blasphemy of which they are ignorantly guilty, but continued blasphemy against the clear revelation of the Holy Spirit can never be forgiven. Those who thus blaspheme are in peril of eternal damnation. He thus spoke because they declared that the Holy Spirit in Him was actually the Evil Spirit.

TRUE RELATIONSHIP. *Verses 31-35.*

Then came His brethren (James, Josés, Simon, Judas) and His mother Mary, and standing outside the house sent a message calling Him to them. The multitude were sitting around Him and they said to Him, Behold Your mother and Your brethren are outside seeking for You, Jesus answered, Who is My mother, and who are My relatives? And He looked upon those sitting round Him, and said, Behold My relatives. Whosoever does the will of God the same is My brother, My sister and My mother.

## CHAPTER 4.

THE PARABLE OF THE SOWER. *Verses 1-20.*

Jesus began again to teach by the seashore. A great multitude were pressing upon Him. So He entered into a ship, and sat therein and taught the multitude as they listened.

He taught them many things by parables (earthly stories with Heavenly meanings) and said unto them, Listen, A sower went forth to sow seed. As he sowed some fell on the wayside paths, and the birds came and devoured it. Some fell on stony ground where there was not much earth, and immediately it sprang up because there was no depth of earth. When the sun was hot the shoots were immediately scorched, and because there was no root they withered away. Some fell among weeds and the weeds grew and choked the young shoots and there was no grain harvest. But other seeds fell on good ground and brought forth an abundant harvest, some thirty, some fifty, some a hundredfold. And He said to them, He that hath ears to hear, let him hear.

When Jesus was alone with the twelve they asked Him to explain the parable. He said to them, Unto you it is given to know the deep mysteries of the Kingdom of God, but the curious outsiders only hear the surface story and the depths of meaning remain hidden to them. They see and yet do not see. They hear and yet do not hear. They wilfully reject the deeper things—they do not want them—lest they should be converted and have to give up the enjoyment of their sins.

If you do not understand this parable you will not understand any parables. I will explain it to you. The seed which the sower sows is the Word of God. The seed on the wayside represents those whose hearts are hard, and Satan comes immediately and

snatches away the seed that has been sown. The seed sown on stony ground represents those who hear the Word and enthusiastically receive it, but, because there is no real depth in their heart, they only continue for a short time. When sorrows and persecutions arise then they are immediately offended and draw back. The seed sown amongst thorns represents those who hear the Word gladly, but the anxieties of this world, the deceitfulness of riches, and the lusts of other things entering in choke the Word and there is no harvest. Then the seed sown on good ground speaks of those who hear the Word, and gladly receive it, and bring forth a harvest for God, some thirty, some sixty, and some a hundredfold.

FURTHER PARABLES. *Verses 21-34.*

He said further to them, Is a lamp brought to be put under a bucket or a couch, and not on a lampstand? If you hide truth for a time it is only because you intend to bring it forth later. Likewise if you keep a thing secret, it is intended that ultimately it shall be spread abroad. If any man have ears let him listen. Be careful, however, what you hear. God's giving to you will correspond with what you are prepared to give to others. To you who hear and obey more will be spoken, in order that you may hear more and obey more. He that has well merited possessions will receive more possessions, but he that through his own carelessness possesses very little will lose even the little he possesses. Jesus said, The Kingdom of Heaven can be likened to a man who sows his seed in the ground. Then he sleeps and at regular intervals rises from his sleep. And the seed sprouts and grows up without any special attention from him. He cannot explain the growth. The earth itself is responsible, and causes to appear first the shoot, then the ear of wheat, and then the full corn in the ear. But when the harvest has come then immediately the sower uses the sickle and gathers in the harvest. So the Kingdom of God grows almost imperceptibly, but the full harvest will surely appear, and then God will gather it into His Heavenly barn.

Again Jesus said, To what shall I liken and compare the Kingdom of God? It is like the minute mustard seed which when it is sown is less than all seeds, but when it is grown it becomes greater than all bushes and shoots out great branches, and the birds of the air are able

to perch on its branches and obtain rest and shelter. And with many similar parables the Lord spoke to the people according to their ability to understand.

But without a parable He did not speak to them. Then afterwards He explained the parable to His disciples.

#### THE STORM STILLED. *Verses 35-41.*

The same day when it was evening He said to His disciples, Let us pass over to the other side of the lake. And when they had sent the multitudes away they took Jesus just as He was into the ship. There was also with Him a number of smaller ships. There arose a great storm of wind, and the waves beat into the ship so that it was becoming filled with water. Jesus was asleep in the back of the ship, with His head resting upon a cushion. They awake Him, and say unto Him, Master, don't You trouble if we are drowned? And Jesus arose and rebuked the wind, and said to the sea, Be calm, be still. And the wind, as though it was tired out, ceased immediately, and there was a great calm.

And He said unto them, Why are you so fearful? Why have you so little faith? And they feared exceedingly, and said one to another, What a wonderful Man He is; even the wind and the sea obey Him.

#### CHAPTER 5.

##### A MANIAC HEALED. *Verses 1-20.*

And they came over to the east side of the Sea of Galilee, into the country of the Gadarenes (Gadara was the capital city of the district). And when He was come out of the ship, immediately there met Him a man with an unclean spirit, who lived among the tombs. He was so fierce that no man could bind him, no, not with chains. He had oftentimes had his feet bound with fetters and his hands with chains, but the chains had been snapped and the fetters broken in pieces. No one could subdue him. And always night and day he was roaming on the mountains and amongst the tombs, crying and cutting himself with stones. But when he saw Jesus in the distance he ran and worshipped Him, and cried with a loud voice, and said, What have I to do with You, Jesus, You Son of the Most High God? I charge You in the Name of God that You torment me not. For Jesus had said to him, Come out of the man, you unclean spirit. And

He asked him, What is your name? And he answered, My name is legion, for we are many (a Roman legion contained about six thousand men).

And the demon who spoke besought Jesus much that He would not send them away out of the country. Now there was near to the mountains a great herd of swine feeding. And all the demons besought Him saying, Send us into the swine, that we may enter them. They preferred the swine to the bottomless pit prepared for the Devil and his angels. (But otherwise they would not have chosen the swine. They preferred men). And at once Jesus gave them permission. Then the unclean spirits went out and entered into the swine and the whole herd ran violently down a steep bank into the sea. There were about two thousand, and the herd were all drowned in the sea. Then the keepers of the swine fled, and told the news in the city and the countryside.

Then the people flocked out to see what had happened. And they came to Jesus, and also saw him that was possessed with a legion of demons. He was quietly sitting down, properly clothed, and in his right mind. The people were awed even unto fear. And those who had seen the whole happening told the others what had happened and also concerning the swine. Then they began to beseech Jesus to leave their district. No doubt they were afraid of losing more swine, which were not lawful for any Jews to keep. As Jesus was about to depart in the ship, the man who had been delivered from demon possession besought Him that he might go with Him. But Jesus would not agree to this, but told him to go home to his friends, and tell them of the great things that God had compassionately done for him. And he went and published in the towns of Decapolis on the east side of Jordan the great things that Jesus had done for him, and all the people marvelled at the news.

##### MIRACLES ON A WOMAN AND CHILD. *Verses 21-43.*

When Jesus was passed over again by ship to the other side of the lake a great crowd of people gathered to Him. He was near to the seaside. And behold, there came one of the rulers of the local Synagogue (each Synagogue had a Council of Elders presided over by a ruler). The ruler's name was Jairus. When he saw Jesus he fell at His feet and besought Him



greatly, saying, My little daughter is at the point of death. I beseech You to come and lay Your hand on her that she may be healed and live. Jesus went with him, and many people pressed after Him, and thronged Him.

There was a certain woman who had suffered with a discharge of blood for twelve years, and had endured many things at the hands of many physicians who had sought to heal her. She had now spent all her money and was not any better, but rather was gradually becoming worse. When she heard of Jesus she came in the crowd, pressed through, and touched His garment. For she said to herself, If I may only touch His clothes I shall be made whole. And at once her trouble ceased, and she knew she was healed. And Jesus turned round upon the crowd and said, Who touched Me? For He knew that healing virtue had gone out of Him. And the disciples in surprise said, Why. You see many in the crowd touching You, and yet You ask who touched You!

But still Jesus looked round to see who had touched Him with a special touch of faith. But the woman, afraid and trembling, knowing what had happened, came and fell down before Him, and told Him all the truth. And Jesus said to her, Daughter, you have been healed because of your faith; Go in peace, and remain healed from your tormenting disease.

While He was talking to her there came a servant from the ruler's home, who said to Jairus, Your daughter has now died, do not trouble the Master any further. As soon as Jesus heard what was said, He said to the ruler of the Synagogue, Be not afraid, only believe. And Jesus allowed no one to follow Him excepting Peter, James, and his brother, John. And He came to the house of the ruler of the Synagogue, and saw the excitement, and those who were weeping and wailing over the death of the child. When He was come into the house, He said unto them, Why all this noise and weeping? The girl is not dead; she is only sleeping. The mourners laughed at Him as though He was out of His mind. But when He had put them all outside, He took the father and mother of the girl, and the three disciples who had been chosen to be with Him, and entered into the room where the girl was stretched out. He then took her by the hand, and said, Talitha cumi, which in Aramaic, the language then used in Palestine, means, Little maid, arise. And at once the girl arose and

walked. She was twelve years of age. And the people were astonished with a great astonishment. Jesus strictly commanded them that they should not talk publicly about it, and then told them to give their girl food to eat.

## CHAPTER 6.

### TEACHING AT NAZARETH. *Verses 1-6.*

Jesus went from that place and came to His own district of Nazareth. His disciples followed Him. When the Sabbath arrived He began to teach in the Synagogue. Many hearing Him were astonished, saying, From what source does this man get the wisdom He speaks and the power with which He works? Is He not only a carpenter, the son of Mary, and the elder brother of James, Joses, Judas and Simon? Likewise we know His sisters. They were offended at Him. But Jesus said to them, The general truth is again proved. A prophet is honoured excepting in his own native place and among his own relatives and in his own home. He could there do no outstanding miracles because of their unbelief. All that He did was to lay His hands upon a few sick people and heal them. And He marvelled because of their unbelief and He went round their villages teaching.

### THE APOSTLES SENT FORTH. *Verses 7-13.*

Then He called the specially chosen twelve Apostles to Him and sent them forth two by two. He gave them power over unclean evil spirits, and commanded them that they should take nothing with them on their journeys excepting a staff, not even a food bag or bread. They were to take no money in their purse, and only ordinary sandals; neither were they to take a change of raiment. It was to be the lightest travelling imaginable. Jesus further said unto them, Make the first home into which you enter your abiding place, until you leave the town. If you are not welcome or gladly listened to, then when you leave, shake off the very dust from your feet as a testimony of your displeasure toward them. Solemnly I say unto you, it will be more tolerable for the people of Sodom and Gomorrah in the day of judgment than for the people of that city. They are sinning against greater light.

So they went forth, and preached that men should repent. They also cast out many demons, and anointed the sick with oil, and healed them.

JOHN THE BAPTIST. *Verses 14-29.*

When King Herod (the murderer of John the Baptist) heard about Jesus, he said that John the Baptist had risen from the dead, and these miraculous works were from him. Others said, It was Elijah who had come back. Still others said, It is either the special prophet promised by Moses (Deut. 18:15) or one of the other prophets risen from the dead.

But Herod was sure it was John the Baptist, whom he had beheaded, who had risen from the dead. Herod had arrested John, and kept him bound in prison just to please Herodias, Herodias's husband, Phillip, the brother of Herod, was still living, and John had said to Herod, It is sinful for you to have your brother's wife. Herodias, therefore, hated John, and would have killed him, but she could not because Herod feared and admired John, considering him to be a holy man. He oftentimes heard John with pleasure, and in some things yielded to his exhortations.

Then on a suitable day, Herod, in celebration of his birthday, gave a supper to his chief men, officers, and Servants of State in Galilee. Then when the daughter of Herodias came in and danced, Herod was so pleased that the King said to the young girl, Ask of me whatever you desire, and I will give it to you, even unto half my kingdom. He promised her with an oath. She then went to her mother and said, Again, what shall I ask? Without hesitation the mother again said, Ask for the head of John the Baptist on a dish. Immediately she hurried back into the king's presence, and said, I will that you give me immediately on a large dish the head of John the Baptist. The king was exceedingly sorry, but because of his oath, and because of those who heard him make it, he would not refuse her. Immediately the king sent an executioner, and commanded John's head to be brought. The executioner went and beheaded John in prison, and brought his head on a large dish, and gave it to the girl, who presented it to her mother. When John's disciples heard of it they came and took his body, and laid it in a tomb.

FIVE THOUSAND FED. *Verses 30-45.*

The twelve apostles returned to Jesus and told Him everything, both what they had done and taught. He said unto them, Come aside into a desert place and rest awhile, for there were many coming and going, and they had no

time even to eat. They went, therefore, by ship into a desert place. The people saw them departing, and knew one was Jesus, and they ran around the shore from out of the cities round about, and reached the desert place before them.

When Jesus came out of the boat He saw many people, and was moved with compassion toward them because they were as sheep without a shepherd. He began to teach them many things. When the day was now far spent His disciples came to Him and said, This is a desert place, and now it is beginning to get late; send the multitude away, that they may go to surrounding places and villages and buy themselves bread, for they have nothing to eat.

Jesus said to them, You give them food to eat. They said, Shall we go and buy food to the value of six months' wages and feed them? (The actual coin mentioned was the denarius, and was the equivalent of a day's wages).

Jesus said to them, How many loaves have you? They made enquiries and said, Five barley loaves and two fish (barley loaves were small and the food of the poor). Jesus commanded the multitude to sit down in groups upon the fresh green grass. They sat down in rows of hundreds and fifties. When Jesus had taken the five loaves and two fish, He looked up to Heaven and asked God's blessing on them. Then He broke the loaves, and kept on giving them to His disciples to pass on to the multitude. The two fish were also divided in a similar way, until all were satisfied. There were just twelve small wicker baskets of fragments over (one basket each for the twelve disciples?) About five thousand men, with women and children in addition, partook of the meal. Then at once He persuaded His disciples to get into the ship without Him, and to go to the other side to western Bethsaida, while He sent the people home.

THE STORM. *Verses 46-56.*

When He had dismissed them all, He departed into a mountain to pray. When it was dark the ship was in the midst of a stormy sea, and He was alone on the land. He saw them struggling in rowing, for the wind was against them. In the morning watch, between three o'clock and six o'clock, He went toward them, walking on the sea. He appeared as though He was going to pass them by. But when they saw Him walking upon the sea, they thought it must be a ghost, and they cried out, for they all saw



Him and were afraid. But immediately He talked to them, and said, Be of good cheer. It is I. Be not afraid! And He went into the ship and the wind ceased, and they were very much amazed. Their feelings were beyond words, and they wondered what it could all mean.

They did not understand the full meaning of the miracle of the loaves, for they were dull in their hearts. Actually the miracle of the loaves should have convinced them that they were dealing with God and not with man, and that with God nothing is impossible. They landed at Gennesaret, a fertile plain on the north-western shore of the lake. When they left the ship Jesus was immediately recognised, and the inhabitants hurried round the whole region, and carried the sick on their beds to the places where they heard He was. And wherever He entered into villages, cities, or country districts, they laid the sick in the streets, and besought Him to let them touch even the border of His garment, and as many as touched Him were made perfectly well.

## CHAPTER 7.

### TRADITIONS. *Verses 1-23.*

Then certain Pharisees and Scribes came to Jesus from Jerusalem. They said, Why do Your disciples eat their food without ceremonially washing their hands? (There was *ordinary* washing of hands and *ceremonial* washing. Ordinary washing was that of pouring water on the hands, and thus cleansing them. Ceremonial washing was dipping the hands in water, doubling the fists, and rubbing diligently up to the elbows. Pharisees and Jews generally did not eat unless they had performed the ceremonial washing according to the teaching of the Jewish Elders. When they came from the market place they did not eat until they had immersed their whole body in water. And many other traditions they held in connection with the complete immersion of cups, pots, vessels, and banqueting couches which were used and reclined upon at meal times). Then the Pharisees and Scribes pressed the question why Jesus' disciples did not wash their hands according to the teaching of the Jewish Elders. Jesus replied, Well has Isaiah the prophet said of you hypocrites, This people honour Me with their lips, but their heart is far from Me. But it is in vain they worship Me, teaching the commandments of men in the place of the commandments of God.

Rejecting the commandments of God you hold strongly to the commandments of men such as the over precise rule of the complete immersion in water of pots and cups. Many similar things you do. Jesus said to them, Completely you reject the commandments of God in order that you may keep your own commandments. Moses said, Honour your father and your mother, and whoever does harm to his father and mother, let him die. But you say, If a man say to his mother or father, The gift I ought to have given you I have decided to give to God instead, it is therefore Corban (a Hebrew word meaning "Given to God"). You justify such a statement and excuse such a one from doing his duty towards his parents, and this tradition of yours destroys the law of God. Many similar things you do.

When Jesus had gathered all the people to Him, He said, Listen to Me everyone of you, and understand. There is nothing from outside a man that entering in can really make him unclean. The things that take root and grow in his heart, they are the things that make him unclean. If any man have ears to hear, then let him hear what I say unto you.

When Jesus had entered into the house away from the crowd, His disciples asked Him to explain His teaching. He said unto them, Do you not understand also? Do you not see that whatever comes from without cannot make a man spiritually unclean, because it does not enter into his heart, but only passes into his stomach, and then out from his body, and thus cleanses him from any physical uncleanness. Jesus said, It is that which is created within a man and comes out through his mouth which defiles him. For within, out of the heart, proceed evil thoughts, immoral desires, harlotry, murders, thefts, covetousness, wickedness, deception, wantonness, evil gazing, evil speaking against God, pride and foolishness. All these evil things come from the heart, and these make a man unclean.

### TWO NOTABLE HEALINGS. *Verses 24-37.*

Then Jesus went a considerable journey until He came near to Tyre and Sidon on the Mediterranean coast. There He entered into a house, and asked that no one should be told where He was. But He could not be hid. For a certain woman, whose young daughter was possessed with an unclean spirit heard of Him, and came and fell at His feet. She was not a Jew, but a native of Phoenicia in Syria (a Syro-

Phoenician). She pleaded with Jesus that He would cast the demon out of her daughter. But He said to her, Let the children receive their food first, for it is not right to feed the outsider first. You do not feed pet dogs before children. No, she said, But even the little pet dogs under the table eat of the crumbs from the children's bread. Jesus said unto her, For this saying of great faith, go your way, the demon is cast out of your daughter. When she arrived at the house she found the demon had indeed left her daughter, and she was resting upon her bed.

Then again, leaving the coast of Tyre and Sidon, Jesus came unto the Sea of Galilee in a roundabout way through Decapolis.

They bring one unto Him who was deaf and not able to speak correctly. They beseech Him to put His hand upon him and deliver him. Jesus took him aside from the multitude. He put His fingers into his ears: touched his tongue with spittle: looked up to Heaven and sighed, saying, Ephphatha—meaning, in the Aramaic, Be opened. And immediately his ears were opened and the ligament of his tongue was freed and he spoke clearly. Jesus commanded them to tell no man, but the more He told them the more they did it. Everyone was astonished beyond measure. They said, He has done all things well. He makes the deaf to hear and the dumb to speak.

## CHAPTER 8.

### FOUR THOUSAND FED. *Verses 1-9.*

In those days, the multitude being very great, and having nothing to eat, Jesus called His disciples and said unto them, I have compassion on the multitude because they have been with Me three days and have nothing more to eat. If I send them away fasting to their homes, they will fall down exhausted, for many of them have come a long way.

His disciples said, From what source can we satisfy these people with bread in this desert place? He asked them, How many loaves have you? They replied, Seven. Jesus commanded the people to sit down on the ground. He then took the seven loaves, thanked God for them, then broke them and gave to His disciples to set before the people—which they did. They had also a few small fishes, and He blessed them, and commanded that they also should be set before the people. So they all did eat and were filled. They collected the broken bread that was left—seven large rope

baskets. Those that had eaten were about four thousand. Then Jesus sent them away home.

### CORRECTING FALSE IDEAS. *Verses 10-21.*

Immediately afterwards He entered into a ship with His disciples, and came into the district of Dalmanutha, near to Magdala.

The Pharisees came forth to Him, and began to question Him, especially seeking an extraordinary sign from Heaven, tempting Him. Jesus sighed deeply in His spirit, and said, Why does this race of people seek after a sign from Heaven? Have they not sufficient signs in the Scriptures and in the miracles which I perform? No special sign should have to be given unto this generation. He left them, and entering into the ship again departed to the other side.

Now the disciples had forgotten to take bread, and they only had one loaf with them. Jesus charged them, saying, Be careful: beware of the leaven (the yeast) of the Pharisees and the Herodians. He was actually advising them to beware of the evil doctrine of the Pharisees and the Herodians, which, like yeast, soon permeated the whole loaf. In this instance the loaf represented the hearts of men. They reasoned this saying among themselves, and said, Is He blaming us for not being specially particular about our bread supply? When Jesus understood how they were reasoning, He said, Whatever made you think I spoke these words because you were short of bread? Don't you see, don't you understand? Are your hearts still obstinate? Are your eyes blind and your ears deaf and your memories so short? How could I expect you to be specially particular about your bread supply when I am with you? When I divided five loaves among five thousand how many handbaskets of fragments did you have over? They said, Twelve. And when I divided seven loaves among four thousand, how many large rope baskets of fragments did you have over? They replied, Seven. He said then to them, How then is it you do not understand that you can never be blamed for not taking special care about your bread supplies?

### BLIND MAN HEALED. *Verses 22-26.*

Then He came to Bethsaida (Bethsaida-Julias on the north-eastern coast of the Sea of Galilee, or, as it is sometimes called, the Sea of Tiberias, or the Sea of Gennesaret). The

Sea of Galilee is variously called because the city of Tiberias, the capital of Galilee, was on its shores. Also it was bounded by the Province of Galilee for a considerable distance, and also by a beautiful and fertile plain on its north eastern side called Gennesaret.

They bring a blind man to Him, and besought Him to touch him. He took the blind man by the hand, and led him out of the town. When He had put spittle upon his eyes and laid His hands upon them, He asked him if he could see anything? He looked up and said, I see men who look like walking trees. Then Jesus again put His hands upon his eyes and made him look up, and his sight was perfectly restored, and he saw men clearly. Jesus sent him away to his own house, saying, Neither go into the town, nor tell it to any that belong to the town.

#### REVELATIONS AT CAESAREA PHILIPPI. *Verses 27-38.*

Jesus and His disciples then went out into the villages around Caesarea Philippi. As they were going, Jesus asked His disciples, Whom do men say that I am? They answered Him, some say John the Baptist; Others say You are Elijah. Still others say You are one of the prophets raised from the dead. Jesus said to them, But whom do you say that I am? Peter answered and said, You are the long-promised Messiah. Jesus commanded them that they should tell no one. Then He began to teach them that the Son of Man must suffer many things and be rejected by the leaders of the nation and the chief priests and Scribes, and be killed, and after three days rise again. He spoke this truth very plainly. Peter took Him by the hand and began to rebuke Him. Jesus turned and looked upon His disciples, and rebuked Peter, saying, Get behind Me, Satan, for you are not speaking from God's standpoint but from man's.

When He had called the people to Him with His disciples He said to them, Whoever will come after Me let him deny himself, and take up his cross and follow Me. For whosoever seeks to save his life will lose it, but whosoever loses it for My sake and the Gospel's the same shall save it. What profit will it be to a man if he gains the whole world and loses his own soul? Or what can a man find which is worth exchanging for his soul? Whosoever, therefore, shall be ashamed of Me and of My words in

this adulterous and sinful generation, of him also will the Son of Man be ashamed when He comes to earth in the glory of His Father with the holy angels.

#### CHAPTER 9.

##### THE TRANSFIGURATION. *Verses 1-13.*

Jesus said unto them, Verily, I say unto you, there are some standing here who will not die until they see the Kingdom of God come with power. Most of them actually did see the Kingdom of God come with power at Pentecost, and during the amazing extension of the Kingdom of Jesus Christ during the first century.

After the lapse of six complete days, Jesus took with Him Peter, James and John, and led them up into a high mountain by themselves. There He was transfigured before them. His raiment shone like the whiteness of transparent snow. It was a whiteness greater than any laundryman of earth could produce. There appeared before them Elijah and Moses. They were talking with Jesus. Peter said to Jesus: Master, it is good for us to be here. Let us make three dwelling-places; one for You, one for Moses, and one for Elijah. Actually he did not know what to say, for they were all trembling with fear. Then a cloud—the Glory Presence of God, overwhelmed them, and the voice of God the Father was heard, saying, This is My beloved Son. Hear Him! Then, suddenly, as they looked round, they could see Jesus only with themselves. As they came down from the mountain, Jesus commanded them, saying that they should not tell anything about their experience until the Son of Man was risen from the dead. So they kept the news to themselves, and also in bewilderment questioned each other as to what Jesus meant by the rising from the dead.

They asked Him, saying, Why do the scribes say that Elijah must first come before the Messiah comes? He answered, Elijah indeed will come first and restore the truths about the Kingdom of God. It is also written concerning Myself, the Son of Man, that He must suffer many things and be openly rejected. But I say to you, in a shadowy sense Elijah has already come in the person of John the Baptist, and they have responded to him in different ways, just as it was predicted.

##### THE POWERLESS DISCIPLES. *Verses 14-49.*

When Jesus came to His disciples, He saw a great multitude round them, and the scribes

questioning them. Immediately all the people, when they saw Him, were greatly astonished and afraid. (Was it because some of the glory light of the mount still illuminated His face and clothes?) But they ran to Him and greeted Him. He asked the scribes, What are you questioning My disciples about? One of the multitude said, Master, I have brought unto You my son, who is possessed by an evil spirit of dumbness. He leads him about and tears him into a frenzy, until he foams at the mouth and gnashes with his teeth. He is pining away. I spoke to Your disciples, asking them to cast the dumb evil spirit out, but they could not. He answered him and said: I live in the midst of a faithless generation. How long shall I be able to remain with you? How long shall I be able to endure your faithlessness? Bring him to Me. They brought the youth to Jesus. When the demon in him saw Jesus, then straightway the evil spirit tore him into intense anguish, and the youth fell on the ground, rolling about, and foaming at the mouth.

Jesus asked his father: How long has he been like this? The father replied, From early childhood, and oftentimes the evil spirit causes him to seek to destroy himself on the fire and in the water. But if You can do anything, have compassion on us, and help us. Jesus said unto him, If you can believe, all things are possible to him that believes. Immediately the father of the youth cried out, with tears, Lord, I believe you can help me—remove all my unbelief.

When Jesus saw that the people were now running together to see what was happening, He rebuked the foul spirit, saying to it, You dumb and deaf spirit, I command you to come out of him, and enter no more into him. The spirit cried out, and rent him sore, and then came out of him. And the youth lay as one dead, inasmuch that many said, He is dead. But Jesus took him by the hand, lifted him up, and he arose.

When He was come into the house, His disciples asked Him privately, Why could we not cast him out? Jesus said, This kind of evil spirit will only come forth after prayer and fasting.

#### IMPORTANT TEACHING. *Verses 30-50.*

They departed from the northern districts, and passed through Galilee. Jesus wished to keep His journey secret, for He was teaching His disciples, and telling them that He, the Son of Man, was to be delivered into the hands of

evil men who would kill Him, and that after He had been killed, He would rise again on the third day. But they did not understand what He meant, and were sadly afraid to ask Him. He came to Capernaum, and being in the house He asked them, What was it you were disputing about as you came along? They were awkwardly quiet, for they had been disputing among themselves as to whom should be the greatest in the Kingdom of Heaven. So Jesus sat down, called the twelve to Him, and said, If a man wishes to have the first place, then he shall have the last, and be the menial servant of all. Then He took a child, and set him in the midst of them. Then He further took the child in His arms, and said to them, Whoever receives a child like this in My Name receives Me, and whoever receives Me receives more than Me, for he receives Him that sent Me.

John answered Him, Master, we saw one casting out demons in Your Name, but he did not come along with us, and so we rebuked him, and told him not to do it. But Jesus said, Do not forbid him, for there is no man who can work miracles in My Name who will lightly speak evil of Me. (Perhaps this man was one of those whom Jesus had healed, and sent home to his own district to witness).

He who works miracles and has no antagonism towards us, is on our side. Whoever shall give you even a cup of cold water because you belong to Me, shall not lose his reward. Whoever shall offend one of these little ones who believes in Me, it is better for him that a heavy millstone were hanged about his neck, and he was drowned in the depths of the sea.

If your hand causes you to sin, then cut it off. It is better for you to enter into life without a hand than having two hands to be cast into Gehenna fire, into the fire that is never quenched. (Gehenna fire. Gehenna refers to the ravine or valley of Hinnom on the south of Mount Zion. It is about a mile and a half in length. There, all the refuse, including unidentified bodies, of the city, was destroyed by continually burning fire. It, therefore, became a symbol of the eternal place of torment of Christ-rejectors). It is the place where destructive worms and consuming fire are always present. If your foot cause you to sin then cut it off. It is better for you to enter into life crippled than having two feet to be cast into Gehenna the fire that shall never be quenched.

where the destructive worms and consuming fires are always active. If your eye causes you to sin, then pluck it out. It is better for you to enter into the Kingdom of God with one eye than to have two eyes and to be cast into the Gehenna fire, where the destructive worms and consuming fire are continually present.

You must be preserved by the consuming fire of God's holiness, burning up the impurities of your nature. Like the sacrifices of the Old Testament you must in a spiritual sense be preserved by the salt of God's righteousness. God's righteousness, like salt, is a preservative, but if God's righteousness is not allowed to operate in your life, then like saltless salt, it is of no value to you. Let God's righteousness operate in you, and do not quarrel among yourselves.

## CHAPTER 10.

### DIVORCE. *Verses 1-12.*

After many days and events, Jesus came into the coasts of Judea on the east side of Jordan, and the people crowded unto Him again. As was His custom, He taught them. The Pharisees came to Him, and asked Him, Is it lawful for a man to divorce His wife? They hoped to confuse Him.

He said to them: What did Moses command you? They said: Moses allowed us to write out a legal document of divorce, and put the unwanted wife away. (Deut. 24, 1-4). Jesus answered: True, but he only did so because of the hardness of your hearts, and the low state of living in which you found yourselves. From the very beginning it was not so. God made male and female. And it says a man shall leave his father and mother, and cleave to his wife, and they thus become one flesh. Then they are really no more two, but one (Gen. 2, 24). When God has therefore made two into one, it is not right for a man to make one into two again. In the private house the disciples asked Him to explain things more clearly. He said: Whoever puts away his wife (providing she has not already given herself away by committing adultery with another) and marries another, committeth adultery. And, likewise, if a woman puts away her husband (providing he has not already given himself away by committing adultery with another) and marries another, she too is guilty of sinful action. She has abused her God-given position and committed adultery.

### THE CHILDREN. *Verses 13-16.*

They brought little children to Jesus that He should touch them and bless them (for blessing does not simply come from God through the understanding. Young children who do not understand can enter into blessing. When they come to ages of decision they can reject the blessing, but every child is reconciled to God through the atonement of Christ. No form of baptism or dedication adds the blessing of salvation, but it recognises the goodness of the Blessor, and expresses the gratitude of the heart of those who truly present the child back to God). The disciples rebuked those who brought the young children, and were driving them away. But Jesus was much displeased, and earnestly said: Suffer the little children to come unto Me, and forbid them not, for children belong to the Kingdom of Heaven. Verily I say to you, whoever does not receive the Kingdom of Heaven as a little child cannot enter therein (a child receives the Kingdom of Heaven without even knowing the fact, as a free and unmerited gift. So must an adult, but with this difference, a child is blessed without understanding the fact and the reason of blessing, but an adult can understand and reject). Jesus then took the children into His arms, put His hands upon them, and blessed them.

### THE RICH YOUNG RULER. *Verses 17-31.*

Then again, as Jesus was going forth, there came a young man running to Him, who kneeled down and asked Him, Good Master, what shall I do that I may enjoy eternal life in Heaven? Jesus said: Why do you call Me good? Is it because you recognise that I am God, for there is none perfectly good but God. You know the commandments of God, given through Moses: Do not commit adultery: do not murder: do not steal: do not bear false witness: do not defraud: honour your father and mother. He answered: Master, I have done all these things from my youth. Then Jesus, gazing intently upon him, loved him for the lovely things he had sought to do, and said unto him: You come short of one great thing, however. Go and sell whatever you have, and give it to the poor. You will then have Heavenly treasure. Then come, take up your cross, even as a criminal carries his own cross to the place of crucifixion, and follow Me. The rich young ruler was very sad at that saying, and went away broken-hearted, for he had great possessions.

Jesus then looked sorrowfully round at His disciples, and said: It is extremely hard for those who are wealthy to enter the Kingdom of God. The disciples were amazed at Jesus' words. But Jesus said again: My children, it is extremely hard, yea, impossible, for those who trust in riches to enter the Kingdom of God. It is easier for the camel to go through the eye of the needle than for a rich man to enter the Kingdom of God.

They were astonished beyond measure at this statement, and Jesus heard them asking each other, Who then can possibly be saved? Jesus replied: With man it is impossible, but with God all things are possible (for He can change the heart's trust in riches to the heart's trust in Christ). Then Peter said to Him, Lo, You know that we have left all and followed You. Jesus answered: Truly, I say to you: There is no man who has left home, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for My sake and the Gospel's, but he shall receive a hundredfold, even in this life, houses and brethren and sisters and mothers and children, and lands, with persecutions, and in the world to come eternal life (eternal in quantity and perfect in quality). But many who in this life seem at first to be first shall at last be last. And those who seem to be last and lowest here shall be first and highest there.

#### DEATH AND RESURRECTION FORETOLD.

*Verses 32-34.*

And they were in the way going up to Jerusalem. Jesus walked in front of them. His face was like flint, steadfastly turned toward the place of His death. The disciples were amazed even as they followed—and afraid. He spoke again privately to the twelve, and told them what things should happen unto Him, saying: Behold, we are going up to Jerusalem, and the Son of Man shall be delivered to the chief priests and scribes, and they shall condemn Him to death, and deliver Him to the Gentiles, and they shall mock Him and scourge Him, and spit upon Him and kill Him, and the third day He shall rise again.

#### THE ERROR OF JAMES AND JOHN. *Verses 35-45.*

And James and John, the sons of Zebedee, came to Him, saying, Master, we want You to do for us whatsoever we ask. He said: What is it you want? They said: Grant unto us that we may sit, one on your right hand and the other on the left in glory. (It would have meant

John, Jesus, James). The Lord could not promise such a blessed fellowship. Did He then visualise the next time when He would be in the midst and one other on either side? Did He visualise Calvary with (1) The first dying thief; (2) The dying Saviour; (3) The second dying thief? But Jesus said: You don't understand what you ask. Can you be so near to Me that you will want to share all that I have? Can you drink of the cup of sorrow in Gethsemane that I shall drink of? Can you be immersed in the sufferings which will immerse Me on Calvary? They said: We can. Jesus said: There is a sense in which you will share loneliness and suffering with Me—so drinking of the same cup, but I cannot promise you that one of you will sit on My right hand and the other on My left in glory. That is not Mine to give. My Father will arrange that.

When the ten heard what had been said, they were very angry with James and John. But Jesus called them quietly to Him, and said to them: You know that those who rule over the Gentiles dominate them, and the Chiefs of State strictly and cruelly enforce their commandments. But it shall not be so among you. If you want to be a ruler, then you must become a servant; for whosoever has an ambition to rule all shall be made servant of all. For even I Myself, the Son of Man, came not to be ministered unto but to minister to others, and to give My life as a ransom price to deliver those who are the slaves of sin.

#### BLIND BARTIMEUS. *Verses 46-52.*

They came to Jericho. Then, as He was going out from Jericho, with His disciples, and a great crowd of people, one, the son of Timæus, Bartimeus by name, a blind man, sat by the wayside begging. When he heard that it was Jesus of Nazareth who was passing, he began to cry out, and say, Jesus, kingly descendant of David, have mercy upon me. Many of the crowd commanded him to be quiet. But he cried out a great deal louder: Son of David, have mercy on me. And Jesus stood still, and commanded him to be called. They called him, therefore, saying: Be of good comfort: get up. Jesus is calling you. And he, throwing aside his outer garments, leaped up and came to Jesus. And Jesus answered and said to him: What wilt thou that I should do? The blind man said: Lord, give me my sight. And Jesus said to him: Go your way. Your faith has



resulted in your healing. And immediately he received his sight, and followed Jesus along the road.

## CHAPTER 11.

### CHRIST'S OFFER AS KING. *Verses 1-11.*

They came near to Jerusalem, to Bethphage and Bethany. Bethphage was a little hamlet near to Bethany, and means, The house of unripe figs. From this neighbourhood, near the mount of Olives, Jesus sent forth two of His disciples, and said to them: Go your way over to the village against you (probably Bethany), and, as soon as you enter in, you will find a colt of an ass tied, one which has never been broken in; loose it and bring it to Me. If anybody says to you: Why are you doing this? Then say unto him: The Lord has need of him. And at once he will send him. (Probably the owner was a disciple, and already prepared for this request). They went their way and found the colt tied outside the door, at a place where two roads met. They proceeded to loose the colt, and some who stood by said: What are you doing, loosing the colt? They replied in the words Jesus had given them, and they were allowed to take the colt. They brought it to Jesus, and cast their garments on it; and Jesus sat upon the colt. Many carpeted the road with their garments, and others strewed twigs along the way. The crowd marched before and after, and cried, saying: Hosanna! Praise be to God! Blessed is He that cometh in the Name of the Lord our Gnd. Blessed be the Kingdom of our father-ancestor, David, that cometh in the Name of the Lord. Praise be to God in the highest!

Jesus thus entered into Jerusalem, and then went on foot into the temple; for travellers could only ride to the foot of Mount Moriah; but there was no priestly welcome, and when the Lord had thoroughly looked round upon all things, and seen the disorder and godlessness, He went back to Bethany with the twelve disciples.

### THE BARREN FIG TREE. *Verses 12-21.*

On the morrow, as He was coming from Bethany, He was hungry. There was a leafy fig tree some distance away from the main road. He went to see it, to see if there was fruit upon it, as well as leaves, as the late autumn figs often hung upon the trees throughout the winter, even until the next spring-leaves

appeared. But there was none of last year's fruit, nor of the new year's, for the time of the new fruit had not arrived. Jesus said to the tree: Let no one ever eat fruit of you for ever. He cursed the fig tree in order that it might be a parable to His disciples of the cursed Jewish temple.

Then they arrived at Jerusalem, and Jesus went into the Temple. The scene of disorder, deceit and irreverence which He had rebuked at the first Passover of His ministry, and is recorded in John 2, 13-17, was being repeated, and so once more He cast out those who sold and bought, and overthrew the tables of the money-changers, who made exorbitant gains from exchanging Roman, Greek and Eastern money for the temple shekel, which was necessary for temple use. He also overthrew the stands of those who were making themselves rich, by selling doves at exorbitant prices—yet the doves were offerings for the poor only. Neither would He let any porters and others carry pails or baskets across the Temple courts.

He said to them: Is it not written: God's House shall be called by all nations a House of Prayer? But you have made it a den of thieves. Jeremiah 7, 11.

The scribes and the chief priests heard about it, and looked for ways and means to destroy Jesus. They feared Him because all the people were amazed at His teaching, and inclined to accept Him. When the even was come, He went again out of the city, and went toward Bethany once more. As they, next morning, passed by, they saw the same figless fig tree dried up by the roots. Peter, remembering, said: Master, look, the fig tree, which You cursed, is withered away. Jesus replied: Have faith in God. For verily I say to you that if anyone had real faith they could say to this Mount of Olives, Be thou removed, and cast into the sea; and it would take place.

### FAITH IN GOD. *Verses 22-26.*

Therefore, I say to you: Whatsoever you desire, when you pray, really believe that your prayer is answered, and you will have it.

When you are praying, always remember to forgive anyone to whom you have held bitter feelings, so that your Heavenly Father may also forgive you your trespasses. But if you do not forgive, neither will your Father Who is in Heaven forgive your trespasses.

**JESUS' AUTHORITY QUESTIONED. Verses 27-33.**

Then again they came to Jerusalem. As He was walking in the Temple, there came to Him the chief priests and scribes and members of the Jewish council, and said to Him: By what authority do You do these things? And who gave You the authority? Jesus answered and said to them: I will also ask you one question. If you answer Me, then I will answer you. The baptism of John, was his authority from Heaven or from men? They reasoned among themselves, saying: If we shall say from Heaven, He will say: Why then did you not believe him? But if we say, from man, then we are afraid what the people will do, for they count John as a prophet, with Divine authority. They answered Jesus, and said to Him: We cannot tell. Jesus answered: Neither do I tell you by what authority I do these things. It is plain that John's and Jesus' authority were the same—both had authority from Heaven.

**CHAPTER 12.****PARABLE OF THE HOUSEHOLDER. Verses 1-12.**

Jesus began to speak to them by parables. He said: A certain man planted a vineyard, and protected it with a hedge. He made a container for the wine of the grapes. He also built a watch tower for the use of the watchman. Then he let it out to trained gardeners, and went himself into a distant country. At the due season, he sent a servant to the gardeners, that he might receive the vine-wine. But they roughly laid hold on him, and beat him, and sent him away empty. Then he sent another servant. They threw stones at him, and severely wounded him in the head, and sent him away shamefully treated. Then he sent another, and they killed him. Many others were also sent, and some were terribly beaten, and others killed outright. But he yet had his son, his well-beloved. He decided to send him, as a last effort. He said: Surely they will reverence my son. But those vine-dressers said among themselves: This is the heir: the future owner of the place. Let us kill him, and the place will at last become ours. So they took the son and killed him, and cast him out of the vineyard. What will, therefore, the owner of the vineyard do? The answer is clear. He will come himself and destroy the servant vine-dressers, and entrust the vineyard to others.

Have you not also read in Scripture that the stone which the builders rejected, ultimately

became the binding stone of the whole building (Psm. 118, 22, 23). The Lord did this by His own power, and it amazes us. Then they sought to lay hands on Christ, but they were afraid of the people. They knew His words had been spoken against them, and they were bitterly angry. At last they went away from Him.

**DIFFICULT QUESTIONS ANSWERED.****Verses 13-34.**

Then they sent to Him some Pharisees and Herodians to catch Him in His words. They said to Him: Master, we know You are true, and care for nobody. You are no respecter of persons, but teach the true Word of God. Is it lawful to pay taxes to Caesar or not? Shall we pay, or not? But Jesus, knowing their trickery, said unto them: Why do you tempt Me? Bring Me a coin (or, literally, a denarius, value about a day's wages). They brought it. He said to them, Whose image and description is this on the coin? They said: Tiberius Caesar. Then said Jesus: Give to Caesar that which belongs to Caesar (that was the Roman coin) and give to God the things that belong to God (that was the Temple shekel). They marvelled at Him.

Then came the Sadducees, who say there is no resurrection, or even continuation of existence, and, thinking to make the doctrine of the resurrection absurd, they said to Him, Master, Moses wrote to us in the law, saying: If a man's brother dies, and leaves no children, then his brother should marry the wife, and raise up seed to his brother. (Read Deut. 25, 6-7 and it will be seen that in such an instance the firstborn only should receive the dead brother's name and be counted his son). Now there were seven brethren. The first took a wife, and died, leaving no children. The second took her, and also died, leaving no children. The third did the same. And the others likewise, and no children were left. Last of all the woman died. In the resurrection whose wife shall she be—for they all had her as wife?

Jesus answered and said: You are completely mistaken, for you do not understand the teaching of Scripture, nor the power of God. When they rise from the dead, she will not be the wife of any one of them, for there are no husband and wife relationships in Heaven—they are like the angels who have no marriage relationships. (Seeing the Sadducees believed neither in the resurrection nor in angels, the reply nonplussed them).



Then Jesus continued: As far as the dead and resurrection are concerned, have you not read in the book of Moses, in Exodus 3, 6, in the portion that refers to the burning bush, how that God spoke unto Moses, saying: I AM (not I WAS) the God of Abraham, and the God of Isaac, and the God of Jacob? You greatly err in your teaching.

And one of the scribes, having heard the argument, and perceiving that Jesus had answered well, asked: Which is the first commandment of all? Jesus answered: The first of all the commandments is: Hear, O Israel, the Lord our God is one Lord; and you shall love the Lord your God with all your heart (affection), with all your soul (spiritual understanding), and with all your mind (mental understanding), and with all your strength (physical strength), Deut. 6, 4-5. This is the first commandment. The second is this: You shall love your neighbour as yourself. There is no other commandment greater than these. The scribe said: Well, Master, You have certainly said the truth, for there is only one God, and there is no other god but Him, and to love Him with all the heart and all the understanding, and all the soul, and with all the strength, and to love one's neighbour as oneself, means more than all the burnt offerings and sacrifices of the Temple ritual.

When Jesus perceived that he had answered wisely, He said to him: You are not far from the Kingdom of God. No one, after that, dared to ask Him any questions.

Jesus then asked them as He was teaching in the Temple, Why do your Bible teachers say that the coming Messiah is to be the descendant of David? For David himself said under the inspiration of the Holy Ghost, God said unto My God, Sit thou on My right hand till I make thy foes a footstool for thy feet. David calls Him God, how then is the Messiah David's Son?

#### A QUESTION FROM JESUS. *Verses 35-40.*

Jesus then said to them in His teaching: Beware of the scribes, and the teachers of the law, who go about in long robes, with enlarged frontlets, or phylacteries (little boxes, containing portions of the law written on parchment, and worn on the arms and forehead) and enlarged tassels, and feed their pride on being saluted in the market places as Rabbi, Rabbi, and take the highest places at banquets. Yet

they defraud widows of their property, and for a show make long prayers. These shall receive the greater punishment.

#### THE WIDOW'S MITES. *Verses 41-44.*

Jesus sat near the treasury boxes in the Temple, and watched the motives of the people as they put in their money. Many rich people cast in large amounts. Then there came a poor widow, and cast in two of the very smallest coins, worth only a slice of bread. Jesus called His disciples to Him, and said, This poor widow has put more than anybody into the treasury. The others have given a portion of their surplus, she has given all and left no surplus.

### CHAPTER 13.

#### PROPHETIC REVELATIONS. *Verses 1-37.*

As Jesus went out of the Temple, one of His disciples said: Master, look at these wonderful stones and buildings of the Temple. Jesus said to him: Yes, look at the great buildings. There shall not be left one stone upon another; all will be thrown down. (Within forty years it literally occurred, and Jerusalem became as a ploughed field).

As He sat upon the Mount of Olives, He looked out upon the Temple. Peter, James, John and Andrew asked Him privately: Tell us, when will these things happen that You have just spoken about, and what sign will there be just before it happens? Jesus answered them, and said: Take heed lest any man deceive you; for many will come and usurp My Name, saying: I am the Messiah, and will deceive many. But when you hear of actual wars and rumours of more wars, do not be troubled, for such things will surely take place; but the end will not come at once. First, nation will rise against nation, and kings will fight against kings, and there will be notable earthquakes in many places, and there will also be famines and troubles of many kinds. But these are only the commencement of the world's sorrows. Take care of yourselves, for you will be delivered up to councils, and beaten in the synagogues, and brought before rulers and kings for My sake, and will witness to them. Also the Gospel must first be published among all nations. But, when you are arrested, and delivered up, take no anxious thought beforehand what you will say; neither try and think out your defence, but

speak that which comes into your mind at the hour of trial, for the Holy Spirit will inspire your words.

Also the brother will betray brother to death, and the father his son, and children will rise up against their parents, and cause even them to be put to death. You will be hated by practically all men for My Name's sake, but he that is faithful to the end shall be eternally saved.

But when you see the abominable circumstance desolating the Temple, spoken of by the prophet Daniel (Dan. 9, 27) happening in the sacred Temple, then let the reader of these words understand them and let those who live in Judea flee to the mountains, and let him that is on the housetop not go and hide in the house, nor take anything out of it, but let him immediately flee for safety. Let not him that is in the field even go back for his clothes. It will be a sorrowful day for pregnant mothers and those who have young babies. Pray that your flight be not in the winter. For in those days there will be affliction such as has never been before from the creation of the world, neither ever shall be again. And except the Lord shortens those days no one will be left, but for the sake of God's chosen people those days shall be shortened. (In these words are revealed the final terrific sufferings that will come to the Jews in Jerusalem during the great tribulation. But there have been several similar occasions, especially in A.D. 70 at the destruction of Jerusalem. The occasions were mistaken for the real thing, and as a consequence many escaped).

Then if anybody says to you: Lo, this is the Messiah, or, The Messiah is over there, then believe him not, for many false Christs and prophets will arise, and will show miracles, signs and wonders, that even some of God's people will only just escape deception. But take heed, behold I have foretold you all things.

But in those days, after that awful tribulation, the sun shall be darkened and the moon will not give its light, and many stars in the Heavens will be seen to fall, and the whole system of the solar universe will be shaken. Then they will see the Son of Man coming in the clouds of Heaven, with heavenly angels, and with great power and glory. Then He will send forth His angels, and gather together His own people from the four quarters of the earth into Heaven itself.

Now learn a parable of the fig tree. When it has slender branches and begins to show leaves, then you know that summer is near. So you, when you see these things I have mentioned come to pass, then know the complete fulfillment is right at hand. Verily I say unto you, this Jewish race shall not pass till all these things take place. Heaven and earth, in their present form, will pass away, but My words will not pass away. They will be fulfilled. But when that day and hour will come, no one knows, not even the angels in Heaven; neither Myself with My present self-imposed limitation of knowledge. But My Father knows. Take heed. Watch and pray, for you do not know when all this will take place.

For the Son of Man is as a man taking a long journey, who left his house and gave authority to his servants to look after it, apportioning to each one his work, and gave special instructions to the porter to watch for his return. Let all of you be like the porter. Watch—for you know not when your Master will return. It may be at evening, or midnight, or in the cock-crowing watch preceding the break of day, or it may be in the morning light. Watch, lest coming suddenly, your Lord finds you sleeping. And what I say to a few of you I also say to all My disciples—Watch.

## CHAPTER 14.

### APPROACHING CALVARY. *Verses 1-72.*

It was Tuesday, and the Passover lamb was due to be killed in two days' time, and the Feast of Unleavened Bread immediately followed, lasting for seven days. For convenience sake it was sometimes looked upon as an eight-day feast—the Passover day counting as the first. It was the day when all leaven was removed from the house, in preparation for the following seven days of unleavened bread—bread that had the appearance of thin, flat, large biscuits. (The present writer believes that the Lord was crucified on the 14th of Nisan, at the exact time when the Passover lamb was killed by the majority of the Jews. In which case, the Lord and His disciples killed their Passover lamb on the 13th, and partook of the Passover meal at the commencement of the 14th, which was at 6 o'clock on the evening of the 13th, as the Jewish day commenced at 6 o'clock in the evening. The bulk of the Jews partook of their Passover meal at the commencement of the 15th day of Nisan, which

commenced at 6 o'clock on the evening of the 14th. But it appears that at the time of our Lord the number of lambs to be slain were so many and the accommodation so limited, that some who came from a distance were allowed to observe the Passover a day earlier. See the writer's book entitled, *The Wondrous Cross*).

The leading priests and scribes sought how they might take Him by trickery and put Him to death. But they said, It must not be at the time of the Passover, because with so many people about who sympathise with Him, there might be an uproar. On the morning of the Wednesday (?) Jesus was at Bethany, in the house of Simon, who had been a leper. As He sat at meat, there came a woman with an alabaster vase of very precious spikenard ointment. She broke the neck of the vase, and poured the ointment on His head. Then some became very indignant, and said, Why was this waste of ointment allowed, for it might have been sold for more than three hundred denari (ten month's wages) and given to the poor?

They accordingly murmured at her extravagance. But Jesus said: Let her alone. Don't trouble her: she has wrought a good work on Me. You have the poor always with you, but you will not always have Me, and whenever you really wish to help, you have enough to do it. She has done all she could, and, although you don't understand it, she has come before to anoint My body to the burial. Verily, I say to you, wherever this glad tidings concerning Me shall be preached throughout the whole world, this also that she has done shall be spoken about as a memorial of her.

Then Judas Iscariot, one of the twelve, went unto the chief priests, and offered to betray Jesus to them. When they heard it, they were glad, and promised to give him money. From that time he sought how he could conveniently betray Him.

On the first day of unleavened bread, the day of the killing of the Passover lamb (probably the 13th) His disciples came to Him, and said: Where do You wish us to go and prepare the Passover meal? He chose two of His disciples, and said to them: Go into the city, and there you will meet a man bearing a pitcher of water (This was unusual, for women did this form of work). Follow him; and whatever home he goes into, follow him, and say to the good man of the house: The Master says: Where is the guest chamber, where I shall eat the Passover

with My disciples? He will show you a large upper room. There make ready for us. His disciples went and came into the city, and found as Jesus had said to them. And they made ready the Passover. In the evening Jesus came with the twelve. As they sat and did eat, Jesus said: Verily, I say to you, one of you which is eating with Me shall betray Me. They began to be very sorrowful, and asked Him one by one: Is it I? Jesus answered and said to them: It is one of you who dips with Me in the dish. The Son of Man indeed dieth as it is written of Him, but woe to that man by whom the Son of Man is betrayed. It would have been good for that man if he had never been born.

As they were eating the Passover, Jesus took one of the unleavened cakes of bread, and blessed it, and brake it, and gave it to them, saying: Take, eat. This bread represents My body. Then He took the wine cup, and when He had given thanks, He gave it to them, and they all drank of the wine. He said: This represents My blood in which the new covenant is made—My blood shed for many for the remission of sins. Verily, I say to you, I will not again drink of the fruit of the vine, until the day I drink it afresh in the Kingdom of God. (Is the Marriage Supper of the Lamb to be the evening conclusion of all communion services which originated on earth, and also the morning commencement of eternal communion in glory?)

When they had sung a hymn (Psalms 115 to 118) they went out into the Mount of Olives. Jesus said to them: All of you will draw back and turn from Me to-night, for it is written in Zech. 13, 7, I will smite the shepherd, and the sheep shall be scattered. But after that I am risen from the dead I will go before you into Galilee. But Peter said to Him: Although all the others shall be offended and shrink from You, yet I will not.

And Jesus said unto him: Solemnly I say unto you, that during the next twenty-four hours, yea, even this night before the cock crow twice you will deny Me thrice. But Peter spoke the more vehemently: If I should die with You, I will not deny You in the slightest. Likewise said all of them.

Then they came to a place—a garden, named Gethsemane (meaning, The oil press). It was an olive orchard on the slopes of Olivet, and almost certainly contained a press in which the olive berries were crushed and the oil extracted.

Life came through the crushed olives! Jesus said to His disciples: Sit down here while I go forward and pray. He took with Him Peter and James and John, and began to be terribly disturbed and indescribably burdened. He said to them in great distress: My soul is exceedingly burdened with an unbearable sorrow. I am so burdened that I feel I shall die now. Stay here and watch. He went a little further and stumbled to the ground, and groaned out in prayer, asking that if it were possible the cup of death might not have to be drunk in the garden of Gethsemane. He said, My Father, My Father, all things are possible to You, please take away this cup from Me. Nevertheless not what I will but what You will. The burden was slightly eased, and He went back to the three disciples and found them asleep! He woke them, and said to Peter: Simon, are you asleep? Even you! Could you not watch with Me one hour? Watch and pray lest you enter into sin. In spirit you are willing to watch with Me, but your flesh is weak.

Again He went away and prayed, and spoke the same words. When He returned He found them asleep again, for their eyes were heavy with tiredness. They did not know what to say to Him. He came the third time, and they were slumbering once more, but He said to them: Sleep on now and take your rest. So they went to sleep, and the Great Shepherd kept His flock by night! After a time He awakened them, saying: You have slept enough: the critical hour has come. Behold, the Son of Man has been betrayed into the hands of wicked men.

Rise up. Let us go. Lo, he who has betrayed Me is at hand. And even as He spoke, Judas the false Apostle came, and with instructions from the chief priest, scribes, and leading Jewish elders. The betrayer had given them a sign, saying, Whoever I kiss, that one is Jesus. Capture Him, and lead Him away securely. As soon then as He appeared, he went straight to Jesus, and said: My Master! and kissed Him fervently. The mob thereupon took hold of Jesus, and began to lead Him away. One of the disciples (Peter) standing near, drew a sword, and struck a servant (Malchus) of the High Priest, and cut off his ear. Jesus said to them: Why do you come out to arrest Me with swords and staves? I am not a thief. I have been with you daily in the Temple teaching you, yet you did not arrest Me there. However, the prophecies of Scripture must be fulfilled. Then

all the disciples forsook Him and fled. The only one who followed Him was a young man who had a linen garment thrown over him, for evidently he had been aroused from sleep, and followed the noisy crowd (Was this Mark himself? the writer of the Gospel?) Thinking he was also a disciple, some of the young roughs laid hold of him, but he snatched himself away, left the linen cloth in their hands, and ran away naked. Finally they led Jesus to the High Priest, Caiaphas. Actually He was first taken to the palace of Annas, the father-in-law of Caiaphas (John 18, 13). Annas was the president of the Sanhedrin, and was still looked upon by many as High Priest—a position that had once been his, but imperial Rome had appointed Caiaphas to the position.

With the High Priest were gathered other chief priests, some members of the Sanhedrin, and some scribes. Peter followed afar off, and went right into the ante-room in the palace of the High Priest. He sat with the High Priest's servants, and warmed himself at the fire. The chief priests and the Sanhedrin sought for witnesses against Jesus to find grounds for condemning Him to death, but none could at first be found. Many false witnesses came forth, but no two of them agreed together. Then more witnesses attempted to condemn Him. They said He said: I will destroy this Temple that is made with hands, and within three days I will build another made without hands. But even these witnesses did not precisely agree together.

The High Priest then, in desperation, spoke directly to Jesus, and asked Him: Why don't You answer? What is all this they are saying about You? But Jesus was still quiet and silent. Again the High Priest spoke to Him, and asked Him: Are You the Messiah, the Son of the Blessed God? Jesus said: I am, and you will yet see Me, the Son of Man, sitting on the right hand of the throne and power of God, and coming in the glory clouds of Heaven. Then the High Priest tore his clothes, which was considered lawful to do in the case of proved blasphemy. The act was a formal one, and he rent his clothes from the neck downwards. Little did he realise that God was very soon to make another rent—the veil of the temple was rent from the top to the bottom (Mark 15, 38). From one aspect it can be looked upon as God's declaration of the blasphemy of the Jewish race.

Said the High Priest: What need have we of any further witnesses? You have all heard blasphemy. What do you think? And they all said: Let Him be condemned to death. Then they began to spit on Him, and blindfolded Him, and then hit Him with the hands, saying to Him: Prophecy to us, and tell us who hit You?

In the palace court below there came one of the maids of the High Priest. When she saw Peter warming himself, she closely looked at him, and said: And you were also with Jesus of Nazareth! But he denied, and said: I do not understand what you are talking about. He then went out into the porch of the palace, and the cock crew. And another maid saw him, and began to say to those who stood by: This is one of Jesus' people. But Peter again denied it. A little while after some of them that stood by said again to Peter: Surely you are one of Jesus' disciples, for you come from Galilee: your speech proves it. But with oaths and curses he again said: I do not know this Man at all. Then the cock crew for the second time. Peter then remembered what Jesus had said to him: Before the cock crew twice you will deny Me thrice. And when he thought about it he wept bitterly.

## CHAPTER 15.

### THE TRIAL AND CRUCIFIXION. *Verses 1-47.*

As soon as the day dawned the chief priests held a consultation with the leaders of the Jews and the scribes and the whole Sanhedrin. They bound Jesus and took Him to Pilate, the Roman governor. Pilate asked Him: Are You the King of the Jews? Jesus answered him, saying: What you say is correct. The chief priests then accused Him of many things, but Jesus answered nothing. Pilate said to Him: Why don't You defend Yourself? Do You not hear all they are saying about You? But Jesus yet answered nothing, so that Pilate was amazed. Now each year at that special festival times Pilate would release a prisoner, whoever the people desired. There was one special prisoner, Barabbas. He was lying in prison, waiting execution for murder. Others who had been with him in a revolt were also imprisoned with him. Then a portion of the multitude began to cry out, asking Pilate to carry out his usual plan, and free a prisoner. Pilate seized upon this, and said: Shall I release Jesus, the King of the Jews, to you? For he knew that

priestly jealousy was the real reason for the arrest of Jesus. But the chief priests stirred up the people to ask for the release of Barabbas. If I do, said Pilate, What then shall I do with Jesus, Whom you call the King of the Jews? The multitude cried out again: Crucify Him. But Pilate said: Why crucify Him? What evil hath He done? And they cried out the more exceedingly: Crucify Him. So Pilate, anxious to satisfy the people, released Barabbas unto them, and delivered Jesus, when he had scourged Him, to be crucified. The scourging was inflicted by Roman soldiers. Pieces of lead and sharp pointed bones were often plaited into the scourge, and the victims sometimes died through it.

Then the soldiers led Jesus away to the Prætorium, or common hall, and called together the whole band of soldiers, probably about two hundred. They found an old purple robe, and put it on Him; then plaited a crown of thorns, and crushed it on His head, and began mockingly to salute Him, saying: Hail, King of the Jews! They then smote Him on the head with a reed, and spat upon Him, and bowing their knees, worshipped Him. When they had mocked Him, they took the purple robe off Him, and put His own clothes on Him, and led Him out to crucify Him. They compelled a visiting man from Cyrene in North Africa, named Simon, who was coming from a country district into Jerusalem, to carry Jesus' Cross. Simon was the father of Alexander and Rufus (evidently two who were well known in the early Church. Possibly this Rufus is mentioned in Romans 16, 13). They took Him to a place called in the Hebrew, Golgotha, which means the place of a skull. They offered Him wine mingled with myrrh, a strong drug designed to make one unconscious of pain, but He would not drink it. When they had crucified Him they parted His garments among them, casting lots to decide each man's portion. It was nine o'clock in the morning on Nisan, the 14th, and they nailed Him to the Cross. The rough sign nailed upon His Cross which gave the reason for His crucifixion, said, The King of the Jews. With Him they crucified two thieves; one on His right hand, the other on His left. Then the Scripture of Isaiah 53, 12, was fulfilled: He was numbered with the transgressors. The people who passed by railled on Him, wagging their heads and mockingly cried out: Ah, You that were going to destroy the temple and build

in three days, save Yourself, and come down from the Cross. Likewise also, the chief priests mocking said among themselves and the scribes: He saved others, but He cannot save Himself. Let the Messiah, the King of Israel, descend now from the Cross, that we may see and believe. And at first both the two thieves who were crucified with Him reviled Him.

When twelve o'clock midday came, it suddenly became as midnight, and dense darkness was over the whole land until three o'clock in the afternoon. At that moment Jesus cried with a loud and terrible cry. He used the words of verse 1 of Psalm 22, *Eloi! Eloi! Lama Sabaththani*, which in the Aramaic means: My God, My God, why have You forsaken Me? Some of them that stood by when they heard it said: He is calling for Elijah. One ran and filled a sponge with vinegar, and put it on a stick, and gave it Him to drink, saying: Let Him alone. Let us see if Elijah will come and take Him down. And Jesus cried with a loud voice of victory: It is finished—and then His spirit left His body. Then the veil of the Temple, two miles away, which divided the Holy of Holies from the Holy Place, and through which only the High Priest was allowed to pass one day each year, was rent in two from the top to the bottom. It was a magnificent curtain, thirty feet long and thirty feet wide, and priceless valuable.

When the centurion, the Roman officer in charge of the soldiers, heard Him cry out, and saw Him die, he said: Truly this Man was indeed the Son of God.

There were also women watching afar off. Among them was Mary Magdalene, out of whom He had cast seven demons, and Mary (the mother of James the Little and Josas) and also Salome (the mother of James and John). James the Little was probably the James of Gal. 2, 12. These were with Him in Galilee, and as far as possible followed Him and ministered to Him. There were also many other women watching from afar off, women who had come up with Him to Jerusalem.

When six o'clock had come (because at six o'clock the preparation day of the Jewish Sabbath commenced. That was the day before the Sabbath—the Friday) Joseph of Arimathea, a secret disciple, and a member of the Sanhedrin (1 John 19, 38 and Luke 23, 50)—one who had not agreed with the Sanhedrin (Luke 23, 51) went in boldly unto Pilate and asked for the

body of Jesus. Joseph was an honourable man, and expected the Kingdom of God to be set up. Pilate marvelled that Jesus was already dead, and sent for the centurion to have the fact confirmed, and to tell him just how long Jesus had been dead. After the centurion had given his information, Pilate gave the body to Joseph. Joseph purchased fine, white linen, then took Jesus down from the Cross, wrapped Him in the linen, laid Him in his own rock-hewn sepulchre, and rolled a huge stone across the entrance. Mary Magdalene and Mary the mother of James and Josas carefully watched to see where He was buried.

## CHAPTER 16.

### RESURRECTION, COMMISSION AND ASCENSION. Verses 1-20.

When the sabbath was over, Mary Magdalene and Mary the mother of James and Josas, and Salome the mother of James and John, brought the sweet spices which they had bought and prepared, that they might anoint the body of Jesus, and very early in the morning, just as the day was breaking, they came to the sepulchre. They said to each other: Who will roll us away the great stone from the entrance? But when they looked, they saw that the great stone was already rolled away. God's earthquake had already done it (Matt. 28, 2). They entered into the sepulchre, and saw what looked like a young man sitting on the right side, clothed in a long, white garment. They were greatly afraid. But he said unto them: Be not afraid: you seek Jesus of Nazareth, Who was crucified. He is risen. He is not here. See, there is the place where they laid Him. But go your way. Tell His disciples, and especially Peter, that He goes before you into Galilee. There you will see Him, as He told you (Mark 14, 28). They went out quickly and ran from the sepulchre as fast as they could, for they trembled and were amazed. Neither did they say anything to anybody, for they were sore afraid.

Now when Jesus was risen very early in the morning, on the first day of the week, He appeared unto Mary Magdalene, out of whom He had cast seven demons. She went and told the disciples as they mourned and wept. But when they heard that He was alive, and had been seen by her, they would not believe it.

Then, later in the day, He manifested Himself in another form to two of the disciples (one



was named Cleophas) as they were walking sadly to the distant country town, Emmaus. They went, therefore, and told the fact to the remaining disciples, but even then they would not believe.

But afterwards, Jesus appeared to the eleven apostles as they were eating together. He rebuked them for their unbelief and hardness of heart, because they would not believe the report of those who said they had seen Him since His resurrection. He said to them: Go into all the world and preach the glad tidings to every creature. He that believes your message, and is baptised in water, as a sign of his belief, shall be eternally saved; but he that does not believe shall be eternally punished.

These miraculous signs will follow those who believe: In My Name they will cast out demons: they will miraculously speak in new language: if they accidentally take up serpents they will not be hurt, and likewise if they accidentally drink any deadly poison, it will not hurt them. They will prayerfully place their hands on the sick, and they will recover.

So then, after the Lord had occasionally spoken to them during a period of forty days, He was received up into Heaven, and sat on the right hand of God His Father. The disciples went forth and preached everywhere. The Lord worked with them, and confirmed their preaching with miraculous signs. So it has been and will be.

# LUKE

THE GLAD TIDINGS  
CONCERNING JESUS CHRIST  
WRITTEN BY LUKE.

## CHAPTER 1.

### INTRODUCTION. Verses 1-4.

Seeing that many others have sought to write an account of what happened in connection with the life of Jesus Christ, it was impressed upon me that I should also do the same. Those who have been eyewitnesses have passed on their knowledge to us, and, as I have been able to trace accurately everything that happened, and have also had knowledge from above, I am glad to pass on that knowledge to you, most noble Theophilus, that you may be confirmed in your beliefs (Theophilus means, Lover of God, but we have no more certain knowledge of him. He was apparently a believer of high rank who used his influence for the spread of the gospel. This book is therefore written for all God's Theophiluses—for all lovers of God).

### PREPARATIONS FOR THE BIRTH OF CHRIST.

#### Verses 5-30.

There was, in the days of Herod the Great (King of Judea under Roman appointment), a priest of the Jews named Zacharias. He was of the course of Abijah. The descendants of Aaron, the High Priest, were divided into twenty-four divisions, and they served by turn or course in the Temple service—each turn lasted one week. Zacharias's wife was also a descendant from Aaron, and her name was Elizabeth.

They both lived righteous lives before God, and as far as it was possible they were blameless in their obedience to God's moral and ceremonial commands.

They had no child, for Elizabeth was barren, and was now passed childbearing age.

It came to pass that Zacharias was performing his priestly duties in the Temple. His special duty was to burn incense in the Lord's Presence, morning and evening. (Exodus 30: 7-8). Incense burning was an emblem of prayer (Rev. 8:3-4). There was prayer in his heart and the emblem of prayer in his hand. A multitude of worshippers were also praying in the Temple Courts. Suddenly there appeared to him an Angel from God, standing on the right side of the Altar of Incense (the Golden Altar before the Veil).

When Zacharias saw him he was greatly disturbed and afraid. But the Angel said to him. Fear not, Zacharias, for your prayer is heard, and your wife Elizabeth shall bear a son to you, and you shall call his name John (meaning, The Lord is gracious).

You will have joy and gladness through him, and many will rejoice through his birth, for he will be great in the sight of God, and will drink neither unfermented nor fermented wine (this was one of the restrictions upon a Nazarite, see Numbers 6:2-5). He will be filled with the Holy Spirit from his mother's womb. Many of

the children of Israel will be turned to the Lord their God.

He will live before the Lord his God in the spirit and power of Elijah, and will so turn the hearts of the fathers that they will seek the highest blessing for their children, and the disobedient will be influenced to act wisely and be obedient; and a people will be prepared for the rule of the Lord.

Zacharias said to the Angel, How shall I know this will actually take place, for I am an old man and my wife well advanced in years?

The Angel replied, I am Gabriel (Dan. 8:16, 9:21) who stands in the immediate presence of God, and am sent to speak to you and to show you these glad things. This shall be the sign, said Gabriel, You will be dumb and not able to speak until the day that this promise is fulfilled, because you did not believe my words, which indeed will be fulfilled at the proper time.

The people waited for Zacharias to come out, and marvelled that he tarried so long in the Inner Temple.

When he finally came out he could not speak to them, and they perceived he had seen a vision in the Temple, for he beckoned to them and remained speechless.

It came to pass that as soon as the days of his Temple service were finished he departed to his own house.

After these days Elizabeth became pregnant and hid herself for five months, saying, How graciously the Lord has dealt with me in the days when He looked upon me to take away my reproach from among men. (Failure to bear children was looked upon as a shame among the Jews).

Six months after the visit to Elizabeth the Angel Gabriel was again sent by God to a city of Galilee called Nazareth, to a pure and unmarried woman who was to have her betrothal to Joseph confirmed by full marriage in a few months' time. The virgin's name was Mary, and both she and Joseph were descendants of King David. The Angel came to her and said, Greetings to you who are highly favoured by God. The Lord is with you. You are greatly blessed among women.

When Mary saw the Angel she was troubled at his saying, and she thought to herself, What-  
ever can be the reason for an angelic salutation like this? The Angel said to her, Fear not, Mary, for you have found favour with God.

Behold, you will conceive and bring forth a Son, and you must call His name Jesus. He will indeed be very great, and be called the Son of the most high God; and the Lord God, the Almighty One, will give to Him the throne of His Ancestor David, the King over all Israel. He will reign over the descendants of Jacob for ever, that is, over Israel—for such became Jacob's name. (A name meaning, Ruling as God, Gen. 32:28). Of His Kingdom there shall never be an end.

Then said Mary to the Angel Gabriel, How will this be, seeing that I am still a virgin? And the Angel answered and said to her, The Holy Spirit from God will come upon you, and the power of the Almighty God will overshadow you. Therefore that holy Thing who shall be born from you shall be called the Son of God.

Behold, your relative Elizabeth has conceived a son in her old age. She who was considered to be barren has now been pregnant for six months, for with God nothing is impossible.

And Mary said, Behold, I am the handmaid of the Lord. Let it be according to your word. Then the Angel departed from her.

Mary arose in those days, and went into the hill country with haste, into a city of Judea (possibly Hebron), and entered into the home of Zacharias and greeted Elizabeth.

Then it came to pass that when Elizabeth heard the salutation of Mary the babe leaped in her womb and Elizabeth was filled with the Holy Spirit, and she spoke out with a loud voice, saying,

Greatly blessed are you among women, and greatly blessed is the fruit of your womb.

Why is this great privilege given to me, that the One should come to me whom God has made a mother—the mother of God's Son, the Messiah? For, lo, as soon as the voice of your salutation sounded in my ears my babe leaped in my womb with joy. Blessed is she who believed the Angel's promise without doubting, for there shall be a performance of those things which were told her from the Lord.

And Mary said, My soul magnifies the Lord and my spirit has rejoiced in God, my Saviour. He has honoured the low social position of His handmaid, for, behold, from this time onward all generations of people will call me blessed of God.

He Who is Almighty has done great things for me. Holy is His name. His mercy is for



all those who trust Him from one generation to another.

He has shewed the power of His arm. He has scattered the imagination of the proud in heart.

He has put down the proud and mighty ones from their exalted seats, and exalted those who have taken the low seats.

He has filled the spiritually hungry with good things, and He has sent the materially rich away with empty hearts.

He has helped His people, Israel, in remembrance of His promise to our fathers, to Abraham and to his descendants for ever.

Mary stayed with Elizabeth for three months, and returned home just before John the Baptist was born.

Now Elizabeth's full time had come for her to be delivered of her child. She brought forth a son. Her neighbours and her relations heard how the Lord had shewed great mercy to her, and they rejoiced.

It came to pass that on the eighth day they came to circumcise the child. At the same time they gave him his name, and they wished to call him Zacharias, after his father. But Elizabeth said, No, he must be called John.

They said to her, There are none of your relatives who are so called. So they made signs to his father what he would have him called (evidently the father was deaf as well as dumb). He asked for a writing tablet (probably a flat piece of metal thinly coated with wax, on which writing was done with a sharp-pointed iron pen). He wrote, His name is JOHN. All the people were amazed at the decision.

Then immediately Zacharias' mouth was opened, and his tongue loosed, and he spoke and praised God.

Fear came on all that dwelt around, and all these sayings were noised abroad throughout all the hill country of Judea.

All that heard about it kept these facts in their hearts and said, What manner of child shall this be? And the hand of the Lord was with him. His father, Zacharias, was filled with the Holy Ghost and prophesied, saying:

Blessed is the Lord God of Israel, for He has visited and redeemed His people (visited them in sending John and Jesus, and redeemed them anticipatively at Calvary's Cross). And hath raised up a horn of salvation for us in the kingly house of His servant David (the figure seems to be taken from the safety of a man

who clung to the horns of the brazen altar, 1 Kings 1:50), as He promised by the mouth of His holy prophets from the very beginning. He has promised that we should be saved from our enemies and from all those who hate us, and that He would be merciful to us as promised to our fathers, and that He would never forget His holy covenant with Abraham (Gen. 17:1-11). The promise was that Israel should be delivered out of the hand of her enemies and serve Him without fear in holiness and righteousness all the days of our national life.

And you, O my child, John, shall be called the prophet of the Highest. You shall go before the face of the Lord to prepare His ways, and to let the people know how to be saved by the remission of their sins, through the tender mercy of our God through Whom the Day-spring from on High has visited us, in order to give light to those who sit in darkness and in the valley of the shadow of death, so that our feet may be safely guided in peaceful ways.

And the child, John, grew, and waxed strong in spirit, and he lived in manhood's years in great and austere retirement in the wilderness, until his shewing forth to Israel.

## CHAPTER 2.

### THE BIRTH OF JESUS. *Verses 1-20.*

It came to pass in those days that there went out an order from Caesar Augustus, the Roman Emperor, that all the Roman world should be enrolled. This enrolment commenced when a Roman named Cyrenius was Governor of Syria, of which Judea formed a part.

The Jews prepared to go to their own cities to be enrolled, for they were very careful to continue their correct family descent.

Joseph accordingly went from Nazareth in Galilee to Bethlehem in Judea, because it was King David's birthplace, and Joseph belonged to David's line. He went with Mary his betrothed wife, she being pregnant with the child from God.

While they were there the time of birth arrived. She brought forth her firstborn son and wrapped Him in swaddling clothes and laid Him in the cattle manger, because there was no room in the lodging house itself.

There were in the neighbourhood shepherds staying out in the fields watching over their flocks by night. And, lo, the Angel from the Lord came upon them and the glory of the Lord shone round about them, and they were very much afraid.

The Angel said to them, Do not be afraid, for, behold, I bring you good tidings of great joy which may be shared by all people of the world. For to you is born this day in David's birth-place, in Bethlehem, a Saviour, Who is the long promised Messiah—even God Himself. This shall be a sign to you. You will find the Babe wrapped in swaddling clothes and lying in a cattle manger.

Then suddenly there was with the Angel a multitude of other angels, praising God, and saying, Glory to God in the highest Heaven, and on earth peace, good will and God's will for man.

It came to pass as soon as the angels had gone away from them into Heaven that the shepherds said to each other, Let us now go even to Bethlehem and see this wonderful thing which has come to pass, which God has revealed to us.

They went with haste and found Mary and Joseph, and the Baby lying in a manger. When they had seen it they made it known to all what had been told them concerning the Child. All that heard wondered greatly at those things which were told them by the shepherds.

But Mary stored the words and events in her heart, and thought much about them.

Then the shepherds returned to their flocks, glorifying and praising God for all the things they had heard and seen, just as it had been told to them.

When eight days had passed then the Child was circumcised, and His name was called Jesus, which was the name given by the Angel before conception took place.

#### EVENTS IN EARLY DAYS. *Verses 22-40.*

When the forty days of their purification, according to the law of Moses, were finished (Lev. 12), they brought Jesus to Jerusalem to present Him to the Lord (for it is written in the law of Moses that every first born male child shall be called God's special property, Ex. 13:2). Mary also offered a sacrifice to God as the law commanded. The poor were allowed to offer either a pair of turtle doves or two young pigeons. The rich would offer a lamb with the doves and pigeons. So did Mary, but the Lamb was Christ Jesus Himself—the Lamb of God Who was to take away the sin of the world.

Behold, there was a man in Jerusalem whose name was Simeon. The same man was righteous and devout, waiting for Israel to be

comforted by the coming of the Messiah. The Holy Ghost rested upon him.

It was revealed to him by the Holy Spirit that he would not die until he had seen the Messiah from God. He was led by the Spirit to go into the Temple, and when the parents brought in the child Jesus, to do for Him as the law commanded, then he took Jesus up in his arms and thanked God, saying:

Lord, now let your servant die with complete contentment, for, according to Your promise to me, my eyes have seen the Saviour of the world Whom You have provided for all people to behold and embrace. He is the light to lighten the Gentiles and a bringer of Heavenly glory to Your people, Israel.

And Joseph and His mother were amazed at the things which were spoken concerning Him.

Simeon blessed Mary and the Babe, and said to the Mother under the inspiration of the Spirit, Behold, this child is appointed for the falling and the rising of many in Israel. He is also to become the sign of God's love to the world, yet He will be bitterly spoken against. Yes, and anguish concerning Him in your own heart will be like the piercing of a sword. Through Him the evil and good thoughts of many hearts will be manifested.

There was also one named Anna, a prophetess, who was the daughter of one named Phanuel of the tribe of Asher. She was very old (over 100 years) and had only lived with her husband for seven years after they were married. She had been a widow for about 84 years. She departed not from the Temple, but served God with fastings and prayers night and day. She came into that portion of the Temple just at that moment and likewise praised God and spake about this wonderful Babe to all those who were expecting a Redeemer to come to Jerusalem. When Mary and Joseph had carried out the law of the Lord, given through Moses, then they returned to their own city of Nazareth in Galilee. And the Child grew in body and developed in spirit, and was filled with wisdom for the power of God was in Him and upon Him.

#### BOYHOOD. *Verses 41-52.*

Now Jesus' recognised parents went to Jerusalem every year at the feast of the Passover. When Jesus was twelve years of age they went up to Jerusalem as usual, and took their

boy, Jesus, with them. It was customary for Jewish boys at that age to be called "Sons of the Law" and to attend the Passover and other public rites of the Jewish Church.

After the Passover week (Ex. 12:15-16) was finished they commenced their return journey, but the Child Jesus tarried behind in Jerusalem, but Joseph and His mother, Mary, were not aware of it.

They supposed Him to have been in the large company who were returning together, and they did not really miss Him until they had been travelling for a whole day. They then enquired for Him among their relatives and neighbours. But He could not be found anywhere, so they turned back again to Jerusalem, seeking for Him. And it came to pass that after three days searching they found Him in the Temple, sitting in the midst of the scribes and learned men whose business it was to instruct the young in the law of Moses, and who held classes for such instruction in rooms attached to the Temple.

Jesus was listening to their teaching and also asking them questions. They who heard Him were amazed at the way He understood and the answers He gave, and the questions He asked.

When Joseph and Mary saw Him they also were amazed, and His Mother said to Him, Son, why have You dealt with us in this manner? Behold, your father and I have sought for you with anxious hearts. And He said to them, Why did you have to search for Me? Did you not understand that I should be active among the things that concern My real Father in Heaven? But they did not understand fully the meaning of what He said to them.

Then He went down with them to Nazareth and was obedient to them. But His mother stored all these sayings in her heart.

And Jesus increased in wisdom and stature and He brought ever increasing pleasure to God and man.

### CHAPTER 3.

JOHN THE FORERUNNER. *Verses 1-22.*

Now in the fifteenth year of Tiberius Caesar (the Emperor of Rome after Augustus), Pontius Pilate being governor of Judea, and Herod Antipas, a son of Herod the Great, ruler of Galilee, and his brother, Philip, ruler of Iturea and Trachenitis (regions on the east of Jordan), and Lysanias ruler of Abilene (a district north of Galilee), and when Annas was unofficially

recognised by the Jews as High Priest, and Caiaphas, his son-in-law, was the officially appointed High Priest by Rome, the Word of God came to John, the son of Zacharias, while he was in the wilderness.

He then came into all the districts alongside the river Jordan, preaching baptism in water, as a sign of sorrow for sin, and as a necessity for the forgiveness of sins.

This fulfilled what was written by Isaiah, the prophet, saying, The voice of a preacher is heard crying in the wilderness, Prepare a way for the Lord. Make His paths smooth before Him. Let every deep valley be filled and levelled, and every mountain and hill be brought down to the same level. The crooked paths must be made straight and the rough places smooth. Then the whole world shall see God's Saviour and God's salvation. (Isaiah 40:3-5).

Then said John to the multitude who came forth to be baptised of him, O race of crafty, poisonous snakes, who has warned you to flee from the wrath to come?

Bring forth therefore true signs of repentance in your life, and do not rely upon your descent from your ancestor, Abraham. For I say to you, God can carry on His purposes without you, and can raise up children to Abraham from these very stones which you see around.

Now the axe is waiting at the foot of every tree. Every tree which brings not forth good fruit will be hewn down and cast into the fire.

The people asked him, saying, What shall we do then? He answered them and said, He who has two coats let him give one to him who has none. And he who has a surplus supply of food, let him do likewise.

Then came the tax-gatherers to be baptised, and they said to him, Master, what shall we do? He said to them, Exact no more than you are rightfully due to receive.

And the soldiers likewise earnestly asked him, And what shall we do? He said, Do not be unnecessarily violent to any man, neither accuse any falsely, and be content with your wages.

The people were in great suspense, and wondered in their hearts whether John was the long promised Messiah or not.

John answered, saying to them all, I indeed baptise you with water, but One Who is mightier than I am is coming, the thoughts of Whose sandals I am not worthy to unloose. He

will baptise you with the Holy Spirit and Holy Fire. His Spirit like the wind with the winnowing fan will cause the wheat to be separated and gathered into the heavenly barn, and the chaff will be burnt up with Holy Fire that cannot be put out.

Many other things in his exhortations he said to the people.

But Herod, the ruler of Galilee, being reproved by John, because of his misconduct with Herodias, his brother Philip's wife, and for other evil things, crowned all his evil acts by shutting up John in prison.

But before this, when a vast number of people were being baptised by John, it came to pass that Jesus was also baptised. As He was baptised He was praying, and the Heavens were opened, and the Holy Spirit descended upon Him in a bodily shape, like a dove, and a voice came from Heaven which said, You are My beloved Son: in You I am well pleased.

#### CHRIST'S PUBLIC MINISTRY AND ANCESTRY.

*Verses 23-38.*

Jesus was about thirty years of age when He began His public ministry. He was supposed to be the Son of Joseph, and was thus legally reckoned. Joseph was descended from Heli, and then the descent went back to Matthat, Levi, Melchiah, Janna, Joseph, Mattithiah, Amos, Nahum, Azaliah, Nogan, Mattith, Mattithiah, Shimei, Joseph, Josea, Johanan, Rhesa, Zerubbabel, Shealtiel, Neriah, Melchiah, Addi, Cosam, Elmodam, Er, Joshua, Eliezer, Joram, Mattith, Levi, Simeon, Judah, Joseph, Jonam, Eliakim, Meleah, Menan, Mattithiah, Nathan, David, Jesse, Obed, Boaz, Salah, Nahshon, Amminadab, Arni, Hezron, Perez, Judah, Jacob, Isaac, Abraham, Terah, Nahor, Serug, Reu, Peleg, Eber, Shelah, Kenan, Arpachshad, Shem, Noah, Lamech, Methusalah, Enoch, Jared, Mahalalel, Kenan, Enoch, Seth, Adam, God.

#### CHAPTER 4.

THE TEMPTATION. *Verses 1-13.*

Jesus was filled with the Holy Ghost, and returned from the banks of the Jordan, and was led by the same Holy Spirit into the wilderness, and was there for forty days tempted by the Devil.

During that period He ate nothing, and at the close He was very hungry.

Then the Devil said to Him, If You are the Son of God, speak to this stone and that stone, that each one may turn to bread and satisfy Your hunger.

Jesus answered him, saying, It is written in Scripture, Man shall not live by bread alone, but by every command of God (Deut. 8:3). And as God has not commanded Me to turn these stones into bread, then I cannot do so.

The Devil also took Him up into an exceedingly high mountain, and shewed Him all the kingdoms of the world in a moment of time. The Devil said to Him, All these kingdoms will I give to you and the glory of them, for they all belong to me, and to whomsoever I give them. Only fall down and worship me, and all will be Yours. Jesus said, Get behind Me, Satan, for it is written in Scripture, You must worship the Lord your God, and Him only shall you serve (Deut. 6:13, 10:20).

The Devil also took Him to Jerusalem, and set Him on a pinnacle of the Temple, and said to Him, If You are the Son of God, then prove it by casting Yourself down to the earth from here, for it is written:

God will give His angels charge over you, and they will keep you, and in their hands they will hold you up, lest at any time you even dash your foot against a stone. (Ps. 91:11-12).

Jesus answered and said to him, It is written in Scripture, You shall not tempt the Lord your God. (Deut. 6:16).

When the Devil had unsuccessfully finished all his temptations, he departed from Him for a time.

#### EARLY PUBLIC MINISTRY. *Verses 14-32.*

Jesus returned in the power of the Spirit into Galilee, and there went out a fame of Him through all the region thereabout.

He taught in their Synagogues, and was praised as God's messenger by all. Then He came to Nazareth, where He had been brought up, and as was His custom, He went into the Synagogue on the Sabbath day, and stood up to read.

There was handed to Him the scroll-book of the prophet Isaiah. When He had opened the book, He found the place in Isaiah 61, 1-2, where it is written: The Spirit of the Lord is upon Me, because He has anointed Me to preach the gospel to the poor. He has sent Me to heal the broken-hearted, to preach deliverance to the captives, the recovery of sight to the

blind, to free those who are crushed down with heavy burdens. To preach the acceptable time for accepting the Lord.

He rolled up the scroll-book, and gave it again to the attendant, and then sat down, according to the custom of Jewish teachers, and began His address. All the eyes of those in the Synagogue were wonderingly fixed on Him.

Then He began to say to them, This day is this Scripture fulfilled. All were united in their view concerning the great graciousness of the words which proceeded out of His mouth. But they said, Is not this only Joseph's son?

He said to them, You will surely use the proverb against Me which says, Physician, heal yourself, and show your powers at home first. Whatever You have done in Capernaum, do also here in Your own neighbourhood. But I say to you, generally speaking, no prophet is accepted in his own neighbourhood. But I tell you this truth: There were many widows in Israel in the days of Elijah (Elias is the Greek form of Elijah), when the heavens were shut up for three years and six months, and there was great famine throughout the land.

But Elijah was not sent to one of them, but to a foreign widow in Sarepta (or Zarephath), a foreign city in the district of Sidon.

And many lepers were in Israel in the time of Elisha (Eliseus is the Greek form) the prophet; and yet not one of them was cleansed but the foreigner, Naaman the Syrian.

All in the Synagogue when they heard these things were filled with wrath, and rose up against Him and forced Him out of the city and led Him unto the edge of a hill whereon their city of Nazareth was built, that they might cast Him down headlong and destroy Him. But the power of God was revealed, and He simply passed through the midst of them and went on His journey down to Capernaum, another city of Galilee, and taught them on the Sabbath day.

They were astonished at His teaching, for His Word was with power.

#### MIRACULOUS HEALINGS. *Verses 33-44.*

In the Synagogue there was a man who was filled with an unclean evil spirit, and who cried out with a loud voice, Let us alone. What have we to do with You, Jesus of Nazareth? Are You come to destroy us? I know Who You are. You are God's Holy One. And Jesus rebuked the demon, saying, Be quiet, come out of him. And when the demon had thrown the

man down in their midst, then he came out of him and hurt him no more.

They were all amazed, and said among themselves, What an amazing power is in the word of this One, for with authority and power He controls the unclean spirits and they come out of men.

His fame spread abroad into all the surrounding country.

He then left the Synagogue, and entered into Simon's home. Simon's wife's mother was sick with a great fever, and they besought Him to heal her. He stood over her and rebuked the fever; and it left her. At once she arose and ministered unto them.

When the sun was setting all they who had any sick with various diseases brought them to Him, and He laid His hands upon every one of them, and they were healed.

Demons also came out of many, crying out and saying, You are Christ, the Son of God. He, rebuking them, would not permit them to speak, for they knew Who He was, and the time for full revelation had not arrived.

When it was day He went into a desert place, and people sought Him, and came to Him, and tried to persuade Him that He should not depart from them.

But He said, I must preach the Kingdom of God to other cities also, for therefore am I sent.

He preached in the Synagogues of Galilee.

#### CHAPTER 5.

##### A FISHING MIRACLE. *Verses 1-11.*

It came to pass that as the people pressed upon Him to hear the Word of God He stood by the Lake of Gennesaret (Galilee). He then saw two small ships resting at the lake side, but the fishermen had gone out of them, and were washing their nets.

Jesus entered into one of the ships, which was Simon Peter's, and asked him to thrust out a few yards from the side. He then sat down in the ship and taught the people who lined the shore. When He had finished, He said to Simon, Guide your boat into deep water and throw out your nets into the sea for a catch of fish.

Simon said, Master, we have toiled all night, and have caught nothing; nevertheless, at Your command, I will let down the net. When they had done this they enclosed a great multitude of fish, and their net was beginning to break.

They beckoned for their partners in the other ship to come and help them. They came, and filled both the ships, so that they settled deep down in the water.

When Simon saw it he fell at Jesus' knees, saying, Depart from me, for I am not worthy. I am a sinful man, You Great One. He was overcome with amazement, and all that were with Him, at the great draught of fish which they had caught.

So also were James and John, the sons of Zebedee, who were partners with Simon. Jesus said to Simon, Fear not: from henceforth you will catch men. When they had brought the ships to land, they forsook all and followed Jesus.

#### TWO MORE HEALINGS. *Verses 12-26.*

It came to pass when He was in a certain city there was a man filled with leprosy, who, seeing Jesus, fell on his face and besought Him, saying, Lord, if You are willing You can make me clean.

Jesus put forth His hand and touched him saying, I will, be clean, and immediately the leprosy departed from him. Jesus charged him to tell no man, but go to the priest and offer the sacrifices which declare that you are healed (Lev. 14). It will be a testimony to them.

But increasingly there went a fame abroad concerning Jesus, and great multitudes came together to hear Him, and to be healed of their sicknesses.

Then Jesus withdrew Himself into the wilderness and prayed. And it came to pass on a certain day as He was teaching, that there were Pharisees and doctors of the law sitting by, who had come out of every town in Galilee and Judea, and also from Jerusalem. And behold, the power of the Lord was present to heal them.

Then some men brought on a mattress bed a man who was ill with paralysis, and they tried different ways to take him into the house and place him before Jesus. But they could not find a way in because of the multitude, so they went upon the housetop, and removed some of the light tiling and let him down into the midst before Jesus.

When Jesus saw their great faith He said to him, Man, your sins are forgiven you. The scribes and Pharisees began to reason saying, Who is this Who speaks blasphemies? Who can forgive sins but God alone?

But when Jesus perceived their thoughts, He said to them, What are you reasoning in your

hearts? You don't object if I say, Rise up and walk—you do not call that blasphemy, but if I say, Your sins are forgiven you, you call that blasphemy. But in order that you may know that the Son of Man has authority on earth to forgive sins, I will confirm it by saying to the sick man, Arise, and take up your bed, and go into your house. And at once he rose up before them and took up his bed, and went to his own house, glorifying God.

And the people were all amazed and glorified God also, and yet they were filled with fear, and said, We have seen extraordinary things to-day.

#### MATTHEW'S CALL AND CONSEQUENCE. *Verses 27-39.*

After these things Jesus went forth and looked earnestly upon a tax-gatherer named Levi (Matthew), sitting at a table receiving taxes. Jesus said to him, Follow Me. And Levi left his business and followed Jesus. Then Levi made a great feast for Jesus in his own house, and there was a great company of tax-gatherers and others that sat down with them.

But the Scribes and Pharisees murmured against His disciples, saying, Why do You eat and drink with ill-reputed tax-gatherers and sinful people?

Jesus answered and said, Those who are whole do not need a physician; it is the unhealthy who need one. I came not to call the righteous but sinners to repentance.

They say to Him, Why do the disciples of John oftentimes fast, and make long prayers at stated times, as also do the followers of the Pharisees, but Your disciples do not? They just go on eating and drinking in the usual way at all times. Jesus said to them, Can you make the guests and relatives fast in the wedding banquetting room, while the bridegroom is with them? But the days will come when the bridegroom will be taken away from them, and then they will fast.

Jesus also spoke a parable to them, saying, No sensible man puts a piece of new cloth on to a very old garment, lest the rent is made larger, and the new piece does not blend with the old. And no man puts new wine into old worn bottles, lest the new wine ferments, and bursts the bottles, and both wine and bottle are lost.

New wine must be put into new bottles and then both are preserved. Likewise My message



is not to patch up the teaching of Moses, but to give something entirely fresh under a new Covenant or agreement. (The Lord Jesus fulfilled the Old Covenant, yet at the same time made an entirely New Covenant). But again it is true that a man who has got used to old wine does not at once relish new wine. He feels the old is better.

## CHAPTER 6.

### PROBLEMS ON THE SABBATH. Verses 1-11.

It came to pass on the second feast Sabbath (Two Sabbaths sometimes came together. A feast Sabbath and the weekly Sabbath) that Jesus went through the cornfields, and His disciples plucked the ears of corn and, rubbing them in their hands, ate the grain. Some of the Pharisees said to Him; Why do You eat that which is not lawful to eat on the Sabbath day? The Rabbis had decided that so to act was an act of work.

And Jesus answered and said, Have you not read what David did in his position as King when he and others were hungry, how that they ate of the very shewbread of the Temple which was only a lawful food for the priest? Then He said to them, The Son of Man has an even greater right than King David to do what He considers right on the Sabbath day.

It came to pass that on another Sabbath Jesus entered into the Synagogue and taught, and there was there a man whose right hand had withered. And the scribes and Pharisees watched Jesus, to see whether He would heal on the Sabbath Day, that they might accuse Him.

But Jesus knew their thoughts, and said to the man which had the withered hand, Rise up and stand forth in the midst. And he arose and stood forth. Then Jesus said to His critics, I will ask you a simple question, Is it lawful on the Sabbath days to do good or to do evil? To save life or allow it to be destroyed?

Then, looking challengingly round upon them all, He said to the man, Stretch forth your hand. He did so, and it was restored whole like the other.

And His opponents were filled with madness against Him, and communed one with another concerning what they might do with Jesus.

### CHOOSING THE APOSTLES. Verses 12-19.

It came to pass in those days that He went out into a mountain to pray, and continued all night in prayer to God.

When it was day He called His disciples around Him, and of them He chose twelve, and called them apostles, or Special Messengers. There was Simon (called also Peter) and Andrew his brother. Then James and John, Philip and Bartholomew, Matthew and Thomas, James the son of Alphaeus, and Simon the Zealot, formerly belonging to a fanatical party, who were prepared to throw off the Roman yoke by violence. Also Judas, the brother of James, and Judas Iscariot, meaning "Man of Kerioth," who was also the traitor.

Jesus then came down with them, and stood in the plain and in the company of His disciples, and a great multitude of people out of all Judea and Jerusalem, and from the sea coast of Tyre and Sidon came to hear Him and to be healed of their diseases, and also there came those who were tormented with unclean spirits, and they were delivered.

And the whole multitude sought to touch Him for there went forth healing power from Him, and healed them all.

### A SIMILAR SERMON TO THE SERMON ON THE MOUNT.

#### Verses 20-49.

Then Jesus, looking at His disciples said, Greatly blessed are you poor for the Kingdom of Heaven is open to you. Greatly blessed are you who are now hungry, for you will be well satisfied. Greatly blessed are you that weep now, for you will be able to laugh.

Greatly blessed are you when men will hate you, and when they will separate you from their company, and shall reproach you and cast out your name as evil for the Son of Man's sake. Rejoice when that happens, leap for joy, for behold your reward is great in Heaven, for in like manner your ancestors treated the prophets.

But woe to you who are rich for you have received your comforts. Woe to you that are well fed, for you will be liable to hunger. Woe to you that laugh now, for you are liable to mourning and weeping. Woe to you when all men shall compliment you, for so did their ancestors to the false prophets. But I say to you who are listening to Me, Love your enemies, do good to those who hate you. Bless those who curse you, and pray for those who spitefully use you.

To him who hits you on one cheek, offer the other also. And to him who forcibly seeks to take away your overcoat, let him have your



undercoat also. Give to every man who is legitimately in need, and from him who forcibly takes away your goods, do not forcibly seek to get them back again.

Just as you would choose that men should do to you, so do you to them. For if you only love those who love you, what reward is there—for wicked people do the same thing. And if you only do good to those who do good to you, what praise can you have, for wicked people do the same thing.

If you lend to others, hoping to receive something in return, what praise can you receive, for wicked people lend to others, hoping to get more in return.

But love your enemies, do good, and lend, never giving up hope of winning them, and then your reward will be great, and you will be known as children of God, for He is generous to the unthankful and the wicked. Be therefore generous, even as your Father in Heaven is generous.

Judge not and you will not be judged. Condemn not and you will not be condemned. Forgive and you will be forgiven. Give liberally to others and others will give to you. Be like the generous corn merchant, who gives good measure, pressed down and running over, and then puts extra into the loose large pocket made in the fold of the purchaser's coat. What measure you give to others God will in return give to you.

Then He spoke a parable to them, Can blind people lead blind people? Will they not both fall into the ditch? The disciple is not above his master, but every perfect disciple is equal to his master. Why do you behold the speck that is in your brother's eye, but do not see the plank which is in your own eye? Also, how can you say, Let me pull out the speck that is in your eye, when you have a plank in your own eye. You hypocrite, first cast out the plank from your own eye; then you will see clearly to pull out the speck which is in your brother's eye.

A good tree does not bring forth bad fruit, neither does a corrupt tree bring forth good fruit. Every tree is known by its own fruit, for men do not gather figs from a hawthorn bush, nor from a bramble bush do they gather grapes.

A good man out of the treasure of his heart brings forth that which is good, and an evil man out of the evil rubbish in his heart brings forth

that which is evil, for out of the abundance of his heart his mouth speaks.

Why do you call Me, Lord, Lord, and do not the things which I say?

Whoever comes to Me, listens to My sayings, and then does them, is like a man who on building his house digged deep, and laid the foundations on a rock, and when the floods arose the water dashed violently upon that house, but could not move it, for it was built upon a rock.

But he who hears My words and disobeys them, is like a man who without a foundation built his house upon the sandy soil, against which the floods dashed violently, and immediately it fell, and the ruin of that house was very great.

## CHAPTER 7.

### RAISINGS FROM SICKNESS AND DEATH.

#### Verses 1-17.

When Jesus had finished speaking to the people on the hillside, He went into the city of Capernaum.

A Roman officer (called a Centurion) in charge of one hundred soldiers, had a beloved servant who was ill and in a dying condition. When he heard about Jesus, he sent some influential Jewish leaders to Him, and besought that Jesus would go and heal his servant.

When they came to Jesus they asked Him at once, and pleaded that the Roman officer was a worthy man, saying, He loves the Jewish people, and has even built us our Synagogue. Then Jesus went with them. When He was approaching the house, the Centurion sent some of his Jewish friends to Jesus saying, Lord, do not trouble to come further, for I am not worthy that you should enter my home, neither do I feel worthy to come to You myself, but just speak the word, and my servant will be healed. For I also am a man with authority, having soldiers under me, and I say to one, Go, and he goes, and to another, Come, and he comes, and to my servant I say, Do this, and he does it.

When Jesus heard these things He marvelled at his faith, and turning about to the people said, I have not found anywhere among Israelites such a great faith as this. Then those who had been sent returned to the house, and found the servant who had been ill completely well.

It came to pass that the day after He went into a city called Nain, about eight miles south-

west of Nazareth, many of His disciples and a great crowd of people went with Him. When He came near to the gate of the city, behold there was a dead man carried out, the only son of a widowed mother. Many of the city people were in the funeral procession. When the Lord saw the mother, He had compassion on her, and said to her, Weep not. And He went and touched the bier, and the bearers stood still. Then Jesus said, Young man, I say to you, Arise. Then he who had been dead sat up, and began to speak and he was handed over into the care of his mother. There came a fear upon all the people, but amidst it all they glorified God saying, A great prophet has risen among us, and God has indeed visited His people. This report about Jesus went throughout all Judea as well as in Galilee.

#### JOHN THE BAPTIST. *Verses 18-35.*

John the Baptist's disciples told him all about these happenings, so John sent two of his disciples to Jesus, in order to ask, Are You indeed the One, the promised Messiah, that is to come, or are we still to look for another? (Either John's faith had begun to fade through his great suffering, or he wanted these two disciples to be forever confirmed in their faith).

When the messengers were come to Him they said, John the Baptist has sent us to You, saying, Are You the Messiah that should come, or do we still have to look for another? In that same hour Jesus cured many of their sicknesses and plagues, and cast out demons, and to those who were blind He gave sight.

Then Jesus answered John's disciples and said, Go your way, and tell John what things you have seen and heard, how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, and to the poorest classes the glad tidings of salvation are preached. And say to him, Happy are those who do not turn away from Me.

When the disciples of John had departed, Jesus began to speak to the people concerning John. He said, What did you go out into the wilderness expecting to see? Did you expect to find a weakling who, like a reed, would be shaken here and there by the wind? Then, if not, what did you go out expecting to see? A man clothed in fine clothes? Behold, those who are richly clothed and live luxuriously are in king's palaces.

Then, if not, what did you go out to see? A prophet! Yes, I say to you and much more than a prophet. This is the one of whom the prophet Malachi said, Behold, I send my messenger before Messiah's face, who will prepare His way before Him (Mal. 3:1). For I say to you that amongst those who are born of women there is not a greater prophet than John the Baptist, but the very smallest who has gone to Heaven is greater than He is.

The majority of the people who heard John, even the tax-gatherers among them, acknowledged God's goodness and righteousness, and were baptised by John, but the Pharisees and Scripture lawyers (the scribes) rejected the counsel of God, which commanded them to repent, and so refused to be baptised by John.

Then the Lord said, To what shall I liken the people of this generation? They are like children sitting in the market-place, who in play, call to each other and say, We have played music for you and you did not dance. So we wept for you and you did not weep. Nothing we do seems to please you. So John the Baptist came neither eating luxurious food nor drinking expensive wines, and you say he is demon-possessed. But the Son of Man comes to you acting in the opposite way, eating and drinking in a usual way, and you call Him a glutton and a drunkard, a friend of deceitful tax-gatherers and sinful people. But we will just leave it by saying, The truly wise recognise true wisdom.

#### THE REPENTANT WOMAN. *Verses 36-50.*

One of the Pharisees asked Jesus to have a meal with him. So He went into the Pharisee's house and sat down.

And behold, a woman of the city, who was a harlot, when she knew that Jesus sat in the Pharisee's house, brought an alabaster flask of ointment and stood at His feet behind Him, weeping, and began to wash His feet with her tears and to wipe them with the hairs of her head. Then she kissed His feet and anointed them with the precious ointment.

Now when the Pharisee who had invited Him saw what was happening, he said within himself, This Man, if He were really a prophet would have known the bad character of this woman who is touching Him. Jesus answering said to him, Simon, I have something to say to you. He said, Sir, say on. There was a certain creditor which had two debtors. The

one owed fifteen pounds and the other thirty shillings. When neither of them had anything to pay he freely forgave them both. Tell Me, therefore, which of them will be most grateful to him? Simon answered and said, I suppose the one who was forgiven most will be the most heartily grateful. Jesus said, You have rightly judged.

Then He turned to the woman, and said to Simon, Look at this woman. I entered into your house; you gave me no water for My feet, but she has washed My feet with her tears, and wiped them with the hairs of her head. You gave Me no kiss, but this woman since the time I came in has not ceased to kiss My feet. My head you did not anoint with oil, but this woman has anointed My feet with costly ointment. Wherefore I tell you, her sins which are indeed many are forgiven her, for she loved much, but to whom little is forgiven the same does not love much. Then Jesus in effect said to her, You love Me the righteous One, so now you love righteousness, not evil. Therefore your many sins are forgiven you. Now you will love Me more than ever, for as God I have forgiven your sins.

Those sitting at the meal said to themselves, Who can this be Who even forgives sins? Jesus said to the woman, Your faith in Me has saved you. You are forgiven. Go in peace.

## CHAPTER 8.

### A JOURNEY AND ITS CONSEQUENCES.

#### Verses 1-18.

After this, it came to pass that Jesus went throughout all the cities and villages in the surrounding districts, preaching and demonstrating the glad tidings of the Kingdom of God, and the twelve apostles were with Him, and also certain women who had been healed of demon possession and infirmity. There was Mary called Magdalene, because she was a native of Magdala, and Joanna the wife of Chuza, one of the estate managers for Herod Antipas, ruler of Galilee, and also Susanna, and many others, who supplied His needs out of their own possessions.

When many people were gathered together, and were come to Him out of every city, Jesus spoke to them by a parable:

A sower went out to sow his seed. Some fell on the path, and it was trodden down and eaten by the birds. Some fell upon rocky soil, and as soon as it was springing up it withered away,

because it lacked moisture. Some fell among thorny brambles, and the brambles sprang up and choked it. Others fell on good ground, and it sprang up and bare fruit, a hundredfold. When He had said these things, He cried, He who has ears to hear, let him hear.

His disciples asked Him, saying, What is the meaning of the parable? Jesus said to them, Unto you it is given to know all about the hidden mysteries of the Kingdom, but to others it is spoken in parables, because they will not see, and will not understand plain teaching.

Now the parable (A parable is an earthly story with a heavenly meaning) is this: The seed is the Word of God. The hard pathway soil represents those who hear, and then comes the Devil, and takes away the Word out of their hearts, lest they should believe and be saved.

Those on the rocky soil are those who, when they hear, receive the Word with joy, but have no real root in themselves, and in the time of trial fall away into sin. That which falls among thorny brambles are those which, when they have heard, go forth and are choked with cares and riches and pleasures of this life, and do not bring forth any real fruit.

But the good ground soil speaks of those who in an honest and good heart, having heard the Word, obey it, and bring forth fruit with patience.

No sensible man, when he has lighted a lamp, covers it over or puts it under a bench or wooden bed, but he sets it on a lampstand, that all who enter the room may see the light.

Light is intended to be manifested, and hidden things are intended to be shown forth at last.

Take care, therefore, how you hear, for he who has much shall receive more, but he who has little shall lose even the little which he has.

### TRUE RELATIONSHIPS AND STORM-TOSSED DISCIPLES.

#### Verses 19-25.

Then came to Jesus His mother and His brethren, but they could not get near to Him because of the crowd. It was told Him by certain ones that His mother and brothers stood outside, waiting to see Him. He replied, My mother and My brothers, My real relatives, are those who listen to the Word of God and obey it.

Now it came to pass on a certain day that He went into a ship with His disciples, and He said to them, Let us go over to the other side of the lake. So they launched forth. But as they sailed, Jesus fell asleep, and there came down upon them a heavy storm of wind, and the boat was filled with water, and they were in danger. They came to Him and awoke Him, saying, Master, Master, we perish. Then Jesus arose, and rebuked the wind and the raging of the water, and they immediately quietened down, and there was a great calm.

Jesus said to them, Where is your faith? They were amazed, even to the point of fear, saying, one to another, What manner of man is this? For He commands even the winds and the water, and they obey Him.

#### DEMONS CAST OUT. *Verses 26-39.*

Then they arrived at the country of the Gadarenes on the eastern side of Lake Galilee. When Jesus had landed, there met Him from the city of Gadara a man who had been possessed of demons for a long time, and wore no clothes, neither lived in any home, but amongst the tombs.

When he saw Jesus he cried out and fell down before Him, and with a loud voice one of the demons said through him, What have I to do with You, Jesus, You Son of God most High? I plead with You, Do not send me into torment. This happened immediately after Jesus had commanded the unclean spirit to come out of the man. Often this unclean spirit had violently twisted the man about, and made it seem as though he was in convulsions: sometimes he was kept in chains and fetters, but he broke the bonds and was driven by the demon and his associates into the wilderness. Jesus asked him, saying, What is your name? He replied, Legion (A Roman legion consisted of from 3,000 to 6,000 men), because many demons possessed him in association with the chief demon. Then the demons besought Jesus that He would not command them to go out into the abyss or bottomless pit. There was a herd of many swine, about 2,000, feeding on the mountains, and the demons besought Jesus that He would permit them to enter into the swine. And He allowed it (probably because Jews owned them and it was contrary to the Law of Moses for Jews to possess pigs).

Then the demons went out of the man and entered into the pigs, and the herd ran violently

down a steep place into the lake and were drowned.

When they who had fled saw what was done, they went and told it in the city and in the country.

Then the people came out to see what had happened. They came to Jesus and found the man out of whom the demons had departed sitting at the feet of Jesus, clothed and in his right mind, and they were afraid. Those who had seen what had happened told the people by what means the demoniac had been delivered.

Then the whole multitude of the people besought Jesus to depart from them, for they were taken with great fear, and Jesus went up into the ship and returned back again.

Now the man out of whom the demons had been cast besought Jesus that he might be with Him, but Jesus sent him away, saying, Return to your own home, and let them know what great things the Lord has done for you. He went his way, and made it known throughout the whole city of Gadara what great things Jesus had done for him.

#### A WOMAN HEALED AND JAIRUS' DAUGHTER RAISED. *Verses 40-56.*

It came to pass that when Jesus was returned the people gladly received Him, for they were all waiting for Him.

Behold, there came a man named Jairus, a ruler of the Jewish Synagogue, and he fell down at Jesus' feet, and besought Him that He would come unto his home, for he had one only daughter, about twelve years of age, and she was dying. But as He went the people thronged Him.

A woman having an issue of blood for twelve years, who had spent all her living upon physicians, and could not be healed, came behind Jesus, and touched the hem of His garment, and immediately the discharge of blood ceased. Jesus looked round, and said, Who touched Me? When all denied, Peter and those with Him said, Master, the whole multitude is thronging You, and pressing upon You, is it not strange to ask, Who touched You? Jesus said, Somebody has touched Me with the touch of faith, for I am conscious that healing virtue has gone out from Me.

When the woman saw that her deed was known, she came trembling, and falling down before Him she declared to Jesus, before all

the people, for what cause she had touched Him, and how she was healed immediately. And Jesus said to her, Daughter, be full of happiness: your faith has made you whole: go in peace.

While He was yet speaking, there came one from the ruler's house saying to him, Your daughter is now dead; do not trouble the Master any more. But when Jesus heard it He answered him, saying, Fear not, believe only, and she shall be made whole.

When He entered the house He allowed no man to go in with Him, excepting Peter and James and John and the father and mother of the maiden.

All the people wept and wailed for her. But Jesus said, Weep not; she is not dead, she is only asleep. They laughed at Him scornfully, knowing that she was truly dead.

Jesus put them all out, and took the girl by the hand, and called, saying, Maid, arise. Her spirit came to her body again, and she arose straightway. Jesus said, Give her food to eat. Her parents were astonished, but He charged them that they should not tell anybody what had taken place.

## CHAPTER 9.

### THE TWELVE SENT FORTH. *Verses 1-10.*

And Jesus called His twelve apostles together, and gave them power and authority over all demons and diseases. He sent them to preach all about the Kingdom of God and to heal the sick. He said to them, Take nothing for your journey, neither staves, nor bags, nor food, nor money, neither a change of clothing. And whatever house you enter into there abide, and from there depart. If you are not welcomed in the town, then when you leave shake off the very dust from your feet as a testimony against them. They therefore departed and went through the towns preaching the glad tidings of the Kingdom of God and healing everywhere.

Now Herod the Tetrarch heard about all that was done by Jesus, and He was perplexed, because it was said by some that John had risen from the dead. Others said that Elijah had come, and others said that one of the old prophets had risen from the dead.

Herod said, John have I beheaded, but who is this about Whom I hear such wonderful things? And Herod desired to see Jesus. The Apostles when they were returned told Jesus all that they had done. And He took them, and

went aside privately into a desert place near Bethsaida, on the north east of the lake of Galilee.

### FIVE THOUSAND FED. *Verses 11-17.*

When the people knew where Jesus had gone they followed Him, and Jesus received them and spoke to them of the Kingdom of God, and healed all that were sick. When the day began to draw to a close the twelve Apostles came and said to Him, Send the multitude away, that they may go into the towns and country round about and lodge for the night, and get food, for we are in a very desert place.

But Jesus said to them, Give them to eat yourselves. And they said, We have nothing more than five loaves and two fish, unless we go and buy food for all the people. There were about five thousand men. And Jesus said to His disciples, Make them sit down in companies of fifty. They did so, and all the people were sitting down wondering what was going to happen. Then Jesus took the five loaves and the two fish, and looking up to Heaven He blessed the loaves and broke them into fragments, and gave to the disciples to set before the multitude. All ate and were satisfied. And there were taken up twelve baskets of surplus fragments.

### PETER'S CONFESSION AND THE RESULT.

#### *Verses 18-26.*

And it came to pass as Jesus was alone praying that His disciples were with Him, and He asked them, Whom do the people say that I am? They answered, Some say John the Baptist; others say Elijah, and still others that You are one of the old prophets risen again.

But Jesus said, Whom do you say that I am? Peter answered and said, The Messiah from God. Then He strictly charged them and commanded them to tell no man that fact, saying, The Son of Man must suffer many things and be rejected of the elders of Israel and the chief priests and scribes, and be slain, and be raised the third day.

Then Jesus said to them all, If any man will come after Me, let him refuse to live his own normal life, and let him take up his cross daily and follow Me. For whosoever will save his life will lose it, but whosoever will lose his life for My sake the same shall save it. What advantage is it if a man gains the whole world and loses his own eternal life, and is cast away from the presence of God.

For whosoever shall be ashamed of Me and My Word, of him will the Son of Man be ashamed when He shall come in His own glory and also in the glory of His Father and the glory of the Holy Angels.

#### THE TRANSFIGURATION. *Verses 27-36.*

But I will now tell you a solemn truth. There are some standing here who will not taste of death till they see the Kingdom of God coming on earth (which they certainly did in the large number converted at Pentecost and subsequently as described in the book of Acts).

It came to pass that about eight days after these sayings Jesus took Peter, John and James, and went up into a mountain to pray. As He prayed the appearance of His countenance was altered, and His clothes became white and radiant. And, behold, there talked with Him two men who were Moses and Elijah, who appeared in a glorious condition, and spoke of His death or exodus which He would accomplish at Jerusalem.

But Peter and his companions were heavy with sleep. But when they fully awakened then they saw the glory in and around Jesus, and also Moses and Elijah standing with Him.

As Moses and Elijah were withdrawing from Jesus, Peter said to Him, Master, it is wonderful for us to be here. Let us make three dwelling-places, one for You, one for Moses, and one for Elijah, for he did not really know what to say.

Even while he was speaking there came a bright cloud and overshadowed them, and they were afraid as they entered into the cloud. Then came a Voice out of the cloud, saying, This is My beloved Son, hear Him.

When the Voice had ceased Jesus was found alone. And they kept these things to themselves, and told no man in those days any of those things which they had seen.

#### AMONG THE PEOPLE AGAIN. *Verses 37-50.*

And it came to pass that on the next day when they were come down from the Mount of Transfiguration, many people met Him.

And, behold, a man in the company cried out saying, Master, I beseech You, look upon my son, for he is my only child, and, lo, an evil spirit takes him, and he suddenly cries out, and it tears him inside, and he foams again and again, and it bruises him greatly and with great reluctance leaves him alone for a season. I

besought Your disciples to cast it out, and they could not. Jesus answered, O faithless and wayward generation. How long shall I have to live with you? Bring your son to Me. As the lad was coming the demon threw him down and tore him. Jesus rebuked the demon and healed the child, and delivered him again to his father. And they were all amazed at the mighty power of God.

But, while everyone wondered at the things which Jesus did, He said to His disciples, Let these sayings sink deep down into your ears, for the Son of Man will be delivered into the hands of men. But they understood not this saying, and the meaning was hidden from them, and they could not think what it meant, and they were afraid to ask Him.

Then there arose a reasoning among the disciples as to which of them should be the greatest. And Jesus perceiving their thoughts took a child and set him by Him, and said to them, Whosoever shall receive this child in My Name receives Me, and whosoever shall receive Me receives Him Who sent Me, for he who is the humblest among you shall be the greatest.

John the Apostle said, Master, we saw one casting out demons in Your Name, and we forbade him because he was not in our company. And Jesus said, Forbid him not, for he who casts out demons in My Name is not against us but is for us.

#### TOWARD JERUSALEM AND CALVARY.

##### *Verses 51-62.*

And it came to pass when the time was drawing near for Jesus to be received up into Heaven that He steadfastly set His face to go to Jerusalem.

He sent messengers before Him, and they went into a village of Samaria to make preparations for His arrival. But they would not receive Him in that village, because He was travelling to Jerusalem, and the Samaritans were bitterly opposed to worship at Jerusalem.

When the disciples James and John saw this they said, Lord, shall we call down fire from Heaven, as Elijah did, and destroy them?

But Jesus turned and rebuked them, saying, You do not understand what kind of spirit you should be manifesting. It should not be the spirit of judgment; for the Son of Man is not come to destroy the lives of men but to save them. And they went to another village.



It came to pass that as they went on their way, a certain man said to Him, Lord, I will follow You wherever You go. Jesus said to him, Foxes have holes in which to shelter; birds of the air have nests in which to nestle; but the Son of Man has not any appointed place where He can lay His head.

He said to another, Follow Me. But he said, Allow me first to go home and wait until my father dies. Jesus said to him, Let the spiritually dead bury the physically dead. But you go and preach the fact that men and women here and now should enter into the Kingdom of God.

And another also said, Lord, I will follow You, but let me first go and bid farewell to those at home. Jesus said to him, No man having started to plough for God is fit for service in the Kingdom of God if he looks back, for the man who looks back does not plough a straight furrow.

## CHAPTER 10.

### THE SEVENTY SENT FORTH. *Verses 1-24.*

After these things the Lord appointed another special seventy messengers and sent them two and two before His face into every city and place where He Himself would come.

Therefore He said to them, The Harvest truly is great but the harvesters are few. Pray, therefore, that the Lord of the Harvest will send forth more labourers into His harvest.

Go your different ways. Behold, I send you forth as lambs in the midst of wolves. Carry neither purse, nor bag, nor staves; and do not stop for lengthy greetings on the way.

Into whoever's house you enter, first say, God's peace rest on this house. And if a peaceful man is there, then God's peace will rest upon his house; but if not, God's peace will remain with you and not be distributed to that house.

Into whatever city you enter and they receive you eat just what is set before you. Heal the sick that are therein, and say to them, The Kingdom of God is near to you. All they have to do is to enter it by repentance and faith.

But if you go into a city and they will not receive you, then go your way through the streets and say, Even the very dust of your city which has cleaved to us we do wipe it off as a witness against you. Notwithstanding, be sure of this, The Kingdom of God has come very near to you. But I say to you, It shall be more

tolerable in the Day of Judgment for the people of Sodom than for the people of that city. Woe to you, Chorazin. Woe to you, Bethsaida, for if the mighty works had been done in Tyre and Sidon which have been done in you, they would a long time ago have repented, showing the sincerity of their sorrow by sitting in sackcloth and ashes. But it will be more tolerable for the people of Tyre and Sidon at the Judgment Day than for you.

And you Capernaum people, exalted up to Heaven, in that the Son of God has been in your midst, shall be thrust down to hell into the unseen world of intolerable suffering.

He who hears you, in God's sight, hears Me. He who despises you despises Me. And he who despises Me despises the One Who sent Me, even My Heavenly Father.

The Seventy returned again with joy, saying, Lord, even the demons are subject to us through Your Name. Jesus said, Through your ministry in My Name I have seen Satan fall from the outer Courts of Heaven, where he is seeking to fight against God. Behold, I give you power to tread on all kinds of demons, which, like serpents and scorpions, lurk in your pathway. Yes, I give you power over all the power of the Satanic enemy, and nothing shall by any means hurt you. Notwithstanding all this, rejoice not because evil spirits are subject to you, but because your names are written in Heaven.

In that hour Jesus rejoiced in spirit and said, I thank You, O Father, Lord of Heaven and earth, that You have hid these wonderful things of Yours from the earthly wise and clever, and have revealed them to those of humble spirit. Even so, Father, for so it seemed good in Your sight.

Then He turned to His disciples and said to them privately, Greatly privileged are the eyes which see the things that you see, for I tell you that many prophets and kings have desired to see these things which you see, and they have not seen them, and have desired to hear the things that you hear, and have not heard them.

### LIGHT FOR SEEKERS. *Verses 25-37.*

Then, behold, a certain lawyer stood forth, and tested Jesus, saying, Master, what shall I do to inherit eternal life in Heaven? Jesus said to him, What is written in the law of Moses? How do you understand it? He answered and said, You shall love God with all your heart



and with all your soul, and with all your strength, and with all your mind, and your neighbour you shall love even as you love yourself.

Jesus answered, You have answered rightly. Do this and you will live eternally.

But the young man, anxious to satisfy himself that he really loved his neighbour, further asked, And who is my neighbour? Jesus answered by a parable, saying:

A certain man went from Jerusalem to Jericho, and fell among thieves, who stripped him of his raiment, and wounded him, and left him half dead. And it happened there came down a certain priest that way, and when he saw the wounded man he passed by on the other side. Likewise a Levitical Priest (a servant-priest) came and actually looked at the wounded man, and then passed on. But a certain Samaritan (one of the people whom the Jews despised) on his journey saw the man, and was really sorry for him, and went close to him, and bound up his wounds, pouring in soothing and healing oil and wine, and set him on his own beast, and brought him to a wayside Hotel, and looked after him. And the next day when he left, he took two days' wages (a denarius was approximately a day's wage) and gave them to the owner of the Hotel, and said to him, Take care of him, and if you have spent more on him when I return, then I will repay you. Which, do you think, was neighbour to the man who fell among thieves? The lawyer replied, He who was generous toward him. Then said Jesus to him, Go and do likewise.

#### MARY AND MARTHA. *Verses 38-42.*

Now it came to pass that as Jesus went on His way, He entered into a certain village, and a certain woman named Martha received Him into her house. She had a sister called Mary, who sat at Jesus' feet, and listened attentively to His Word.

But Martha was worried and overworked because she was trying to do too much, and said, Lord, do You not trouble because my sister has left me to do all the work alone. Tell her to come and help me.

But Jesus said to her gently, Martha, Martha, you are full of care and worry because you are trying to do too much. Only one dish is really necessary for a satisfying meal. Mary, in sitting to hear My words, has chosen an eternal meal, which will always satisfy her. You could

get Me a meal and also enjoy an eternal meal if you were not trying to do too much.

#### CHAPTER 11.

##### PREVAILING PRAYER. *Verses 1-13.*

It came to pass as Jesus was praying in a certain place, that when He ceased, one of His disciples (probably Peter under the influence that had come to him in seeing and hearing His Lord praying) said to Him, Lord, teach us to pray, as John taught his disciples.

Jesus, therefore, said to them, When you pray, say, Our Father, Who dwells in Heaven, Holy is Your Name. May Your Kingdom come. May Your will be done on earth as it is in Heaven. Give us each day our daily bread. And forgive us our sins, for we also forgive those who have treated us wrongly. Lead us not into trial. Deliver us from the Evil One and all evil (the prayer was probably given by the Lord in slightly different form to His disciples on a number of occasions).

Jesus further said to them, Supposing you have a friend, and go to him at midnight, and say to him, Friend, lend me three loaves, for a friend of mine, lost on his journey, has come to me, and I have nothing to set before him. Then, supposing he turns out to be in a selfish mood, and says, Trouble me not. The door is fastened, and my children are with me in bed. I cannot rise and give to you.

I say to you, though he will not rise and give to you because he is your friend, yet because you ask again and again, he will do it and give you as much bread as is needed.

If a selfish friend will do this, how much more will a generous Heavenly Father give to those who ask Him. Ask, and it shall be given you. Seek, and you will find. Knock, and the door will be opened to you. For everyone who asks from God receives, and he who seeks will find, and to him who knocks the door will be opened. If a son shall ask bread of anyone of you who is a father, will he give him a stone? Or if he asks for a fish, will he give him a poisonous snake? Or if he asks for an egg, will he give him a stinging scorpion?

If you, being evil, know how to give good gifts to your children, how much more will your Heavenly Father give the Holy Spirit to those who ask Him.

##### DEMONS AND SATAN. *Verses 14-26.*

Jesus was casting out a demon. It was one

who caused the victim to be dumb. It came to pass that when the demon was gone out the dumb man spoke, and the people marvelled.

But some of them said, He casts out demons through Beelzebub, the chief prince of the demons.

Others, tempting Him, asked from Him a spectacular sign from Heaven. But Jesus, knowing their thoughts, said to them, Every Kingdom divided against itself is brought to a hopeless, desolate state, and a house divided against itself ceases to be a home. Therefore, if Satan is divided against himself, how will his kingdom stand? You say I cast out demons through Beelzebub, the prince of the demons. Well, if I cast them out by Beelzebub, by whom do your own people cast them out? Let this settle the argument. (If the Jews had replied, We cast them out by God, then He could have replied, But you do not cast them out at all; therefore God is not with you).

But if I with the touch of God cast out demons, then it is a proof that the Kingdom of God is in your midst. When a strong man keeps his palace, then his goods are safe, but when a stronger than he comes upon him and overcomes him, he takes from him all his defensive weapons, and divides the spoil. He who knows who I am and is not actively with Me, then he is against me, and he who does not harvest with Me is scattering the harvest. When an unclean spirit willingly goes out of a man, he wanders through barren places, seeking rest. Then if he finds no other body to inhabit he says, I will return to the body of the man which I left. When he comes back he finds that in his absence the house-body has greatly improved—it is like a well-swept and furnished home. Then he goes and takes to himself seven other spirits more wicked than himself, and they enter in and dwell together with the man, and the last state of that man is worse than the first.

#### VITAL TEACHING. *Verses 27-54.*

It came to pass that as He spoke these words a certain woman of the company lifted up her voice and said to Him, Highly privileged was the mother of whom You were born and the breasts from whence you drank milk. But Jesus said, Rather, greatly privileged are those who hear the Word of God and obey it.

When the people were crowded together, He began to say to them, This is an evil generation.

They seek a spectacular sign to prove that I am the Son of God, but there will be no sign given, excepting the sign of Jonah the prophet. For as Jonah was a sign to the Ninevites, so shall also the Son of Man be to this generation of people. The Queen of the South (1 Kings 10:1) shall rise up in the Judgment Day against this people and condemn them, for she came from the distant parts of the earth to hear the wisdom of Solomon, and behold, a greater than Solomon is here. The men of Nineveh will also rise up in the Judgment against this generation, and shall condemn it, for they repented at the preaching of Jonah, and behold, a greater than Jonah is here.

No man lights a lamp to put it into a needless place or under a cover, but it is put on a lampstand, that all who come in may see the light.

The light, or window, of the body is the eye. If your eye is clean and clear, then your whole body will be full of light. But if your eye is darkened with evil, then your body is filled with darkness.

Take care, therefore, that the window of your soul is not darkened.

If, therefore, your whole body is full of light, having no part dark, then the whole of your being will be full of light, as when a bright shining lamp fills the whole room with light.

As He was speaking a certain Pharisee besought Jesus to dine with him, and He went and sat down to the meal. When the Pharisee saw it he was amazed, because Jesus had not ceremonially washed before eating. The Lord said to him, You Pharisees make the outside of the cup and the crockery clean, but in your hearts is the filth of greed and wickedness. You stupid people, did not He Who made that which is without, also make that which is within.

But you should give true love gifts as you are able, and then, behold, all things will be clean within you. But woe to you, Pharisees, for you give one-tenth of the harvest of such small things as mint and rue, and yet are careless concerning righteous actions toward your neighbours and real love to God. Certainly it was right to tithe your mint and rue, but you should not have neglected the more vital things.

Woe to you, Pharisees, for you love the highest seats in the synagogues and servile salutations in the market place. Woe to you, Scribes and Pharisees, hypocrites; for you are

as lightly surfaced graves, and those who walk over them, fall in.

Then one of the lawyers asked Him, Master, when you thus speak, do you reproach us also? And Jesus said, Woe also to you lawyers, for you put burdens upon others that are too heavy to bear, but you do not attempt to lighten them with one of your fingers. Woe to you, for you bury the words of the prophets and your fathers killed the prophets themselves. Truly you bear witness to the fact that you agree with the deeds of your fathers, for they indeed killed the prophets, and you bury their words in tombs of argument.

Therefore the wisdom of God said, I will send them more prophets and apostles, and some of them they will kill and persecute, that the blood of all the prophets slain from the foundation of the world shall be paid for by this present race of people. From the blood of Abel unto the blood of Zacharias who perished between the Brazen Altar and the Inner Temple, 2 Chron. 24:20-21 (the first and last recorded murders of the Old Testament). Yes, I say to you, it shall be paid for by this generation. Woe to you, lawyers, for you have taken away the key of knowledge from the people, and neither have you entered in yourselves. And those who were trying to enter in you have forbidden.

As He said these things to them the Scribes and Pharisees began to taunt Him bitterly, and to get Him to talk about many things, hoping that He would say something of which they might charge Him before Pilate and Caesar.

## CHAPTER 12.

### WARNINGS. Verses 1-15.

At that time when there were gathered together countless multitudes of people, so crushed together that they were treading upon each other's feet, Jesus said to His disciples first of all, Beware of the leaven of the Pharisees, that evil of theirs which penetrates everywhere. It is the leaven of hypocrisy. But remember, there is nothing covered that shall not be revealed, neither hidden that shall not be made known. Therefore, what you have spoken in darkness shall be heard in the light, and that which you have spoken to one another in closed rooms shall be proclaimed upon the housetops.

And I say to you, my friends, be not afraid of them who kill the body, for that is all they

can do. But I will forewarn you whom you shall fear. Fear God, Who after He has brought death to the body has power to cast the spirit into the hell of eternal torment. Fear Him, I say.

Are not five sparrows so small and cheap that they are sold for two farthings, and not one of them is overlooked by God. The very hairs of your head are all numbered. Fear not, therefore, you are of far more value than numberless sparrows.

Also I say to you, whosoever shall confess Me before men, him shall the Son of Man also confess in the presence of the angels of God, but He that denies Me before men shall be denied in the presence of the angels of God. Whosoever shall speak a word against the Son of Man shall be forgiven, but he who blasphemeth against the Holy Ghost shall never be forgiven. Men may speak against the Son of Man because they have been deceived concerning Him, but those who knowingly continue to speak against the Holy Ghost cannot be forgiven.

When they bring you into Synagogues to be judged by the rulers there, and before magistrates and authorities, then take no anxious thought about what you will answer or what you will say, for the Holy Ghost will teach you at the very time just what you shall say.

One of the company said to Him, Master, speak to my brother, and tell him to divide his inheritance with me. Jesus said, Man, who made me a judge or a go-between over you?

Jesus said to them, Take heed and beware of wanting what belongs to another, for a man's life and happiness is not found in the abundance of things that he owns.

And He spoke a parable to them, saying, The ground of a certain rich man brought forth abundantly. And he thought within himself, What shall I do, because I have no room where to store my harvests? And he said, This will I do. I will pull down my barns and build bigger ones, and there will I place all my fruits and belongings, and I will say to my soul: Soul, you have an abundant supply laid up for many years, take your ease, eat, drink, and be merry. But God said to him: You fool, this very night your soul will be required: this night you will die—then to whom will your possessions belong? Such is the tragic position of the one who stores up treasure for himself and is not rich in God.

Jesus then said to His disciples, Therefore I say to you, Take no anxious thought for your life, what you will eat, neither for your body, what you will put on. The life is more important than food, and the body is more important than raiment. Consider the ravens, they do not sow nor reap, and have neither storehouse nor barns, but God feeds them. How much more are you better than the birds? Which of you by taking anxious thought can add eighteen inches to his height? If you are not able to do one of the smallest things, why do you take anxious thought for the much greater things?

Consider the lilies how they grow? They toil not, nor do they spin. Yet I say to you that Solomon in all his glory was not clothed so magnificently as one of these.

If then God so clothes the grass which is to-day growing in the field and to-morrow is cast into the fire, how much more will He clothe you, O you of little faith! Do not be anxious concerning what you will eat, or what you will drink, neither be of a faithless mind. For all the nations of the world are anxiously seeking for food and clothing, but your Heavenly Father knows what you need. Rather give your time to seeking first the Kingdom of God, and then all these other things will be added to you.

Fear not, little faithful flock, for it is your Heavenly Father's good pleasure to give you a place in the Kingdom of Heaven. Sell what you have and give gifts to the needy. Provide for yourselves treasure bags which do not wear out. Let your treasure be in connection with Heavenly things, for in Heaven no thief is able to approach, nor does anything become moth-eaten. Where your treasure is there will your heart be also.

Let your garments be girdled round your bodies for service, and let your lamps be burning. Be yourselves like men who wait for their Master to come back from a wedding, that, when he knocks, the door may be immediately opened. Happy are those servants whom, when the Lord comes, shall be found watching. (This will be the exact position for the saved of the Great Tribulation period, who are waiting for Christ to return to earth from the Marriage Supper of the Lamb. There will be three groups: (1) The Raptured Church Saints, (2) The Raptured Saints toward the end of the Great Tribulation, who become friends of the Bridegroom, and go in with Him to the supper. (3) Those at the very end of the Great Tribula-

tion, who are waiting for Christ to return to the earth). Verily I say to you, he will act as their servant, and girdle himself round for service, and wait on them while they feast.

And whether he comes in the second watch of the night (12 midnight to 3 a.m.) or the third watch (3 a.m. to 6 a.m.) and find them ready, happy are those servants.

Also remember this, that if the good householder had known what time the thief was coming, he would have watched, and not suffered his home to be broken into. How much more should you be watching when the Friend of Friends is coming, and certainly not as a thief. Be ready at any moment, for in such an hour as you are not really expecting Him will the Son of Man come. Then Peter said to Jesus, Lord, is this parable for your inner circle of disciples only, or is it intended for all?

And the Lord said, Who then answers to that faithful and wise steward whom His Master makes ruler over his home while he is away, entrusting him to feed his household with the necessities of life? Happy is that steward who shall be carrying out his duties faithfully when his Master returns. I tell you the Master will make him ruler over all his possessions. (The Lord's answer is so direct, and yet so evasive that it becomes clear the promise is to any and every faithful servant of Christ who more or less is placed in the position of the steward in the parable).

But if that steward says in his heart, My Master delays his coming back, and consequently begins to beat the men servants and maidservants, and luxuriously to eat and drink, and be drunken, then the Master of that steward will come on a day and hour when he is not expected, and will cut off the unfaithful steward from all control, and appoint him his place with the outsider.

The servant who knew his Master's will, and neither troubled about it nor obeyed it shall be beaten with many stripes. But he who did not fully know his Master's will, and only failed in a few things will be punished with only a few stripes.

To whomsoever much is given much will be required. The more one is trusted, the more one expects to find trustworthiness. I am come to send the fire of holy judgment upon the earth, and in some measure that fire is already kindled. But I have a baptism of suffering to be bap-

tised with, and how greatly I am pained and limited until it is accomplished.

Do you suppose I have come to bring universal peace? No, not at first. I shall bring division on earth. For from henceforth there will be, say in a household of five, three against two and two against three. Even the father will be against the son, and the son against the father, the mother against the daughter and the daughter against the mother, and the mother-in-law against the daughter-in-law, and the daughter-in-law against the mother-in-law.

Then He said to the people, When you see a cloud rise in the west you say a storm of rain is coming. And so it is. And when the south wind blows you say there will be heat. And it comes to pass.

You are one-sided people. You can discern the meaning of things in the sky and on the earth. How is it you do not discern correctly at this time? Yes, and why do you not individually decide what is right, and do it?

When you go with your opponent to the magistrate, as you are going use your wisdom lest you may actually appear before the magistrate, and the magistrate will put you in the hands of the prison-officer, and the prison-officer will cast you into prison. I tell you, You will not depart from that prison until you have paid away all that you have.

### CHAPTER 13.

TEACHING AND HEALING AMIDST CONTROVERSY.  
*Veres 1-21.*

There were present at that time some who told Jesus about the Galileans who were rebelling against Caesar, and who were slaughtered by Pilate, even while they were offering sacrifices in the Temple at Jerusalem, and their own blood was mingled with the blood of their own sacrifices.

Jesus said to them, Do you think that these Galileans were sinners against God above all others because they were thus allowed to suffer? I tell you, No, but except you repent you will also perish in a like terrible manner. (This nationally did take place in A.D. 70, when Jerusalem was destroyed by the armies of Titus).

Also upon those eighteen killed by the fall of the tower of Siloam, do you think they were more wicked than other people in Jerusalem? I tell you, No, but except you repent you will all likewise perish.

He also spoke this parable to them. A certain man had a fig tree planted in his vineyard, and he came and sought fruit on it, and found nothing. Then he said to the vine-dresser, Behold, for three years I have come seeking fruit on the tree, and found none. Cut it down. Why allow it further to cumber the ground? He answered and said, Lord, let it alone for one more year, and I will dig about it and fertilize it. If it bears fruit, all will be well. If not, then cut it down. (For three years Christ sought repentance and fruit from the Jewish nation. It was not given. During the fourth year the nation had another chance, but again God's King was rejected. Solemnly, in the midst of that fourth year the rejected King rejected the nation).

Behold, Jesus was teaching in one of the synagogues on the Sabbath day. And there was a woman there who was infirm in her body through demon possession. She was doubled up, and could not lift herself.

When Jesus saw her, He called her to Him, and said to her, Woman, you are loosed from your infirmity. He then laid His hands upon her, and immediately she was made straight and glorified God. She was delivered and healed.

But the ruler of the Synagogue was bitterly indignant because Jesus had healed on the Sabbath day, and he said to the people, There are six days in which men ought to work. If you want to be healed, come on one of those days, and not on the Sabbath day.

The Lord then sternly answered him, and said, You hypocrite, do you not all work on the Sabbath by loosing your ox or ass from the stable and leading it away to get water?

And ought not this woman, being a descendant of Abraham, whom Satan has bound for eighteen years, to be loosed from her bitter bondage on the Sabbath day? When Jesus had thus spoken, all His opponents were ashamed, and all the people rejoiced because of all the glorious things that were done by Jesus.

Then said Jesus to them, Unto what is the Kingdom of God like? It is like a grain of mustard seed, which a man took and cast into his garden, and it grew and became a great tree, and the fowls of the air lodged in the branches of it. (Birds of the air are not necessarily types of evil, but it is a fact that our Lord likened demons to the birds of the air, and that demons have sought and are seeking

to shelter themselves under the Church of Jesus Christ).

And Jesus said, Whereunto shall I liken the Kingdom of God? It is like leaven or yeast which a woman took, and hid in three measures of flour (The measure is the Jewish SEAH, and three measures was the usual quantity for baking) until the whole was permeated with the leaven.

#### ON THE WAY TO JERUSALEM. *Verses 22-35.*

And Jesus went through the cities and villages teaching, and at the same time journeying toward Jerusalem.

Then said one to Him, Lord, are there only a few that will be saved and enter into the Kingdom of Heaven? He said to them all, Agonise to enter in at the narrow door into the Kingdom of Heaven, for many will be careless about it and seek to enter in when it is too late. For, as in a marriage feast, when the Master of the house has shut the door, then some will come knocking and pleading, Sir, Sir, open to us. He will call back, I do not know who you are. Then they will begin to say, We have eaten and drunk in your presence, and we have listened to your teaching in our streets. But he will answer, I do not know you. Depart from me all you that are living lives of evil. There will be weeping and gnashing of teeth, when you see Abraham, and Isaac and Jacob and all the prophets in the Kingdom of God, and you yourselves cast out. And people will come from the east and the west, and the north and the south, and will sit down in the Kingdom of God. And behold there are last who will be first, and first who will be last. The same day there came certain of the Pharisees, saying to Jesus, Get away from this place as quickly as You can, for Herod will kill You. Jesus calmly answered, Go and tell that crafty fox, Behold, I cast out demons and heal to-day and to-morrow, and on the third day I shall be perfected. Nevertheless I must walk on to-day and to-morrow and the day following, for it cannot be that a prophet perish out of Jerusalem. (In effect Jesus was saying, I shall just do what I feel is right now and in the near future, and then death and resurrection will come, and I shall be perfected in God's presence).

O Jerusalem, Jerusalem, which stoneth the prophets that are sent to thee, how often would I have gathered your children together as a

hen gathers her chicks under her wings, but you would not let Me. Behold, your Temple is left to you empty and forsaken of God. Verily I say to you, you shall not see Me again until the time comes at My Second Coming to this earth, when you will shout, Blessed is He Who comes in the name of the Lord.

#### CHAPTER 14.

##### PLAIN LESSONS FOR STUPID PEOPLE.

##### *Verses 1-24.*

It came to pass that as Jesus went into the home of one of the chief Pharisees to have a meal on the Sabbath day His critics closely watched Him.

There was a man in front of Him who suffered with dropsy. Jesus spoke to the lawyers and Pharisees, saying, Is it lawful to heal on the Sabbath day? And they were silent. So Jesus took the man aside, healed him and sent him away. Then He answered His opponents by saying, Which of you will have an ox or an ass fall into a hole on the Sabbath day, and not pull him out? They could not say anything more against Him after such a question.

He spoke a parable to those who were invited to the feast. He said to them, When you are bidden by any man to a wedding, do not sit down on the seat closest to the bridegroom, lest someone accounted more important than you is present, and the host has to ask you to give up your seat for him. Then with a feeling of shame you will have to take the lower place. But when you are bidden to a wedding feast, go and sit down in the lowest place, and then the host may say to you, Friend, go up to a higher place. Then you will have respect in the sight of the others. For whosoever exalts himself shall be humbled, and whosoever humbles himself shall be exalted.

Then said He also to those who mocked Him, When you arrange a dinner or a supper, do not call your friends and brothers, nor your relatives and rich neighbours, lest they feel a responsibility to give you a return invitation. But when you make a feast, call the poor, the maimed, the lame, the blind, and then you will have God's blessing, for they will not be able to do anything for you, but you will be rewarded at the time of your resurrection.

When one of the other guests heard these things, he said, Happy is he who will eat in the Kingdom of God. Then Jesus said, A cer-

tain man prepared a big supper, and invited many, and sent his servants as supper time approached to remind those who had been invited that everything was now ready.

But all of them began to make excuse. The first said, I have bought a piece of ground, and I must needs go and see it. (Surely he should have seen it before buying it!) Please excuse me.

And another said, I have bought five yoke of oxen, and I must go and see if they are all right. (Again, he should have been sure of their quality before buying them). Please excuse me.

Another said, I have married a wife, and therefore I cannot come. (Why? Do not wives like suppers?)

So that servant came and told his master the result. The master was angry, and said to his servants, Go out quickly into the streets and lanes of the city, and bring in to the feast the poor, the sick, the crippled, and the blind. And the servant said, Lord, it is done as you have commanded, and yet there is room. And the Lord said, Go out into the country lanes and paths, and constrain the people to come in, that my house may be full. For I say to you, that none of those who were first invited shall taste of my supper.

#### REAL DISCIPLESHIP. *Verses 25-35.*

And great crowds went with Jesus, and He turned and said to them, If any man come to Me he is not worthy to be My follower unless he is willing to be so uninfluenced by his father, mother, wife, children, brothers and sisters, as completely as if he hated them.

And whosoever does not carry his cross and follow Me cannot be My disciple.

Which of you intending to build a tower does not first of all count the cost to see whether you have enough to finish it. Lest it so happen that after he has laid the foundation he is not able to finish the building, and everybody laughs at him, taunting him, saying, This man began to build and was not able to finish.

Or what king going to war against another king, does not first of all sit down and calculate whether with ten thousand men he is able to overcome him who has twenty thousand.

If he thinks he cannot, then while the other is still a great way off he sends an ambassador to find out on what terms peace can be made.

So likewise you must consider the whole cost and the whole possibility of the future, for unless you surrender all you have you cannot be My disciple. Salt is very useful, but if it has lost its saltiness, then how can you use it as salt? It is neither fit for cultivating the land, nor even purifying the waste heap. Men just throw it away. He who has ears to hear, let him hear.

#### CHAPTER 15.

##### THE LOST SHEEP. *Verses 1-7.*

Then the deceitful tax-gatherers and many wicked people gathered to listen to Jesus. The Pharisees and Scribes murmured, saying, This Man receives wicked people and eats with them. Jesus, therefore, spoke this story to them, saying:

If any one of you had a hundred sheep, and lost one of them, would you not leave the ninety and nine in the fields, and go after the lost sheep until you find it? Then when you have found it, you would place it on your shoulder with great joy. When you arrived home you would call together your friends and neighbours, saying to them, Rejoice with me, for I have found my sheep which was lost.

I say to you that in the same way there is joy in Heaven over one sinner that repents, more than over ninety and nine persons which do not need to repent.

##### THE LOST SILVER. *Verses 7-10.*

Again, if any woman among you has ten pieces of silver and loses one of them, does she not light a lamp, and sweep the house diligently until she finds it? And when she has found it, she calls her friends and neighbours together, saying, Rejoice with me, for I have found the silver coin which I had lost. Likewise I say to you there is joy in the presence of the angels of God over one sinner that repenteth.

##### THE LOST SON. *Verses 11-32.*

And Jesus also said, A certain man had two sons. The younger of them said to his father, Father, give me the portion of goods straight away which you intend to leave me when you die. So the father divided to both his sons their inheritance. Only a few days afterwards the younger son gathered all together and took his journey into a far country, and there he wasted his possessions with riotous living. When he had spent all there arose a great



famine in that land, and the lad began to be in want. He went and enslaved himself to a citizen of that country, and he sent him into his fields to feed pigs.

The lad would have been glad to have satisfied his hunger with the husks that the pigs were eating. No man gave any food to him. When he had somewhat recovered his senses he said, Even many hired servants of my father's have bread enough and to spare, but I, his own son, am dying with hunger. I will arise and go to my father, and will say to him, Father, I have sinned before my Father in Heaven and before my father on earth, and I am no more worthy to be called your son; please employ me as one of your hired servants. And he arose and went toward home. When he was yet a great way off his father saw him coming, and had compassion, and ran and fell on his neck and kissed him. And the son began to say all he had planned to say. Father, he said, I have sinned against heaven and against you, and am no more worthy to be called your son. But before he could say any more the father said to his servant, Bring forth the best robe and put it on him, and place a ring on his hand and shoes on his feet; and bring hither the fatted calf and kill it, and let us eat and rejoice. For this my son was as dead and is now alive again. He was lost and is found. And they began to rejoice.

Now the elder son was in the field. He had been working hard. As he came and drew near to the house he heard music and dancing. He called one of his servants, and asked what these things meant. He said, Your brother has come home, and your father has killed the fatted calf, because he has come back safe and sound.

And the elder son was angry, and would not go in. Therefore his father came out and entreated him. He answered and said to his father, Lo, these many years have I served you, and never transgressed your law, and yet you never gave me a fattened calf, that I might rejoice with my friends. But as soon (even without consulting me) as this your son was come, who had simply wasted your possessions with evil women, you have killed for him the fatted calf. And the father answered, Son, you are always with me, and all that I have is yours. It was right that all of us should rejoice and be glad, for this brother of yours, not simply my son, who was dead to us is now alive again. He was lost and now is found.

## CHAPTER 16. TEACHING CONCERNING WORLDLY WISDOM. Verses 1-18.

Jesus said to His disciples, There was a certain rich man who had a manager, and the manager was accused to him that he had wasted his goods.

So the master called the manager to him and said, How is it that I hear these things of you? Give an account of your stewardship for I may not any longer allow you to continue as manager of my estate.

Then the manager said to himself, What shall I do? For it looks as though my master will take away my position. I have not the strength to earn my living by digging, and I am ashamed to beg. I am determined what I must do. I will so act that when my master rejects me the people will receive me. So he called to himself every one of his master's debtors, and said to them, How much do you owe my Lord? The first said, One thousand gallons of oil. Then the manager said to him, Settle your bill by paying for 500 gallons. Then he said to another, And how much do you owe? He replied, 1,400 bushels of wheat. And he said, Settle your bill by paying 1,100 bushels. The master commended the unjust steward, because according to the tricky methods of this world he had acted shrewdly. The master himself was a crafty man, and he could not help but appreciate similar craftiness in others. The children of this world are wiser in their perverted way than the children of the Kingdom of God. But I say to you that in one sense you must be shrewdly wise. Make the rich of this earth your friends by leading them into the riches of Heaven. Then when you die, and you have no earthly riches left, you will find you have riches in Heaven. Your treasure in Heaven will be those who receive you with joy to live with them in the mansions of glory.

He who is faithful in small things is faithful in big things, and he who is not faithful in the least is also faithless in that which is much.

If you have not been faithful in the righteous rules of earth, how will God entrust you with Heavenly rules? And if you have not been faithful in that which is the property of another, who will give you property for yourself?

No man can serve two masters whose principles are opposite. Either he will hate the one and love the other, or else he will admire the one and despise the other. Neither can you

please God your Heavenly Father and also please man and his ill-gotten gains which are opposed to your Heavenly Father.

The Pharisees also, who themselves were covetous, heard all these things, and sneered at Him.

He said to them, You are they who seek to appear righteous before men, but God knows your hearts, for that which is thought a great deal of amongst men is oftentimes hateful to God.

The law of Moses and the teachings of the prophets were proclaimed until John, but John put a new emphasis and a new phase upon the Kingdom of God, and as a consequence men and women, generally speaking, are anxious to enter the Kingdom of God. But the preaching of the Kingdom of God does not alter the essential meaning of the law of Moses. It is easier for heaven and earth to pass away than for the moral law as it is included in Moses' law to cease to be in force. Whoever, just as the law says, puts away his wife and marries another, commits adultery, and whoever marries the woman who is put away also commits adultery. The only exception is when those put away have already given themselves away to another in adultery.

#### THE RICH MAN AND THE BEGGAR. *Verses 19-31.*

There was a certain rich man who was clothed in purple and fine linen, and fared sumptuously every day. And there was a certain beggar named Lazarus, who was laid at his gate full of sores. He asked that he might be fed with even the crumbs that fell from the rich man's table. Also the dogs came and licked his sores. It came to pass that the beggar died, and was carried by the angels into Abraham's bosom, or, as the figure means, into the same rest that Abraham was enjoying. The rich man also died, and was buried. And in the world of the dead (Hades) he was in torments, and he lifted up his eyes and saw Abraham afar off, and Lazarus resting against him. He cried, and said, My Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue, for I am tormented by this fiery flame.

But Abraham said, Son, remember that you in your life received good things and Lazarus

evil things. But now he is receiving comforts and you are receiving torments.

And in addition to this, between us and you there is a great gulf fixed, and we cannot pass one to the other.

Then the rich man said, I pray you, therefore, Father, send him to my father's house on earth, for I have five brothers, and let him tell them the danger they are in, lest they also come to this place of torment.

Abraham said to him, They have Moses and the prophets to tell them—let them listen. And he said, It is not enough, Father Abraham, but if one went to them from the dead then they would repent. And Abraham said, If they will not listen to Moses and the prophets, neither will they be persuaded if one went to them from the dead.

#### CHAPTER 17.

##### SOLENN WARNINGS AND GREAT HEALINGS.

##### *Verses 1-19.*

Then Jesus said, It is certain that wrong things will take place, but woe to him through whom they come. It is better that a man be drowned in the sea with a heavy millstone round his neck than he should offend even the children.

Watch yourselves. If a brother does wrong against you, then rebuke him, and if he repents then forgive him. And if he trespasses against you seven times in a day, and seven times repents then you must forgive him every time.

The Apostles said to Him, Lord, increase our faith. And the Lord said, If you had faith like a grain of mustard seed, you might say to this mulberry tree, Be rooted up and be planted in the midst of the sea, and it would take place. (Probably the Lord used a similar expression several times, and when a mulberry tree was in view He then used that as an illustration, and when a mountain was obvious then He used that).

Which of you having a servant plowing or feeding your cattle will say to him when he comes in, Go and sit down to a meal? Rather you will say, Get my meal ready first, and then after I have finished you can have your own.

Does the master thank a servant for doing what he is paid to do? He does not. So you must say to yourself after you have done all those things which are commanded you, We have not brought any surplus goodness to our

master. We have only done that which it is our duty to do.

It came to pass that as Jesus went toward Jerusalem, He passed through the midst of Samaria and Galilee. As He entered into a certain village there met Him ten men who were lepers. They stood afar off and cried to Jesus, Master, have mercy upon us. And when Jesus saw them He said to them, Go and show yourselves to the priests in the Temple, so that they may examine you as to whether you are still lepers. As they were going they found themselves completely healed.

One of them, when he saw he was healed, turned back toward Jesus and glorified God, and fell down on his face at Jesus' feet, and gave Him thanks. He was a Samaritan, one belonging to a race which the Jews despised.

Jesus said to him, Were there not ten cleansed? Where are the other nine? There is only one of the ten who has returned to give God praise and glory, and he is one who is generally looked upon as an outsider. Jesus said to him, Arise, go your way, your faith has made you whole. (So did the faith of the other nine make them whole—but with the Samaritan faith was crowned with gratitude).

#### THE KINGDOM OF GOD. *Verses 20-37.*

When He was asked by the Pharisees when the Kingdom of God should come, He answered and said, You will not at present see the Kingdom of God come. You will not be able to say, it is in this land or that land, but behold the Kingdom of God is within you. Wherever God rules in the heart of a man there is the Kingdom of God.

He further said, The days will come when you will long to see one of the earthly days of the Son of Man, but you will not see it. And if they say to you, See Jesus the Messiah is here or Jesus the Messiah is there, then do not believe them. For when the Son of Man comes it will be as clear as the lightning, which flashes from one point of the sky to the other.

But before this takes place the Son of Man must suffer many things and be rejected by this race.

When the Son of Man comes again to earth it will be in days similar to those of the time of Noah. They ate, they drank, they married, they were engaged to marry, right up to the moment when Noah entered into the ark, and the flood came and destroyed them all.

So it was in the days of Lot. They ate, they drank, they bought, they sold, they planted, they builded, but the very day that Lot went out of Sodom God rained fire and brimstone from the sky and destroyed them all. (So it seems that in the future disaster will come upon the race after the Church has left the earth by rapture. After Noah went into the ark—disaster! After Lot went out of Sodom—disaster! After the Church goes out of the world—disaster!)

In the day when the Son of Man is revealed to the earth, then do not let anyone upon the housetop rush back to get his furniture, and he who is in the field, do not let him return back home. Remember Lot's wife! And flee from Jerusalem, for terrible things will happen there.

Whosoever shall seek to save his life will lose it, and whoever is ready to sacrifice everything, and rush for safety into the wilderness will save it. I tell you a mystery, for that night there will be two men in one bed, and one will be raptured and the other left. Two women will be grinding together at the millstone. One will be raptured and the other left. Two men will be in the field working, and one will be raptured and the other left. They asked Him and said to Him, Where, Lord, will they be taken? And He said, Wherever the carcass is there will the eagles be gathered together, or, in other words, wherever is the centre of attraction, there will the interested ones be gathered together. (In the moment when Christ comes back to the earth there will be a rapture or gathering unto Him of the Great Tribulation Saints. He will be the centre of attraction, and His own will be gathered out to meet Him, and the others will be left to the destruction that awaits those who are included in the movements that lead up to the battle of Armageddon. But those who are left after this Great Tribulation gleaning-rapture has taken place must flee into the wilderness for earthly safety).

#### CHAPTER 18.

##### LESSONS ON PRAYER. *Verses 1-14.*

Jesus spoke a parable to teach them that men ought always to pray and not to cease. He said there was in a city a judge who feared neither God nor man. And there was a woman in that city who came to him saying Avenge me of my enemy. He would not for a while, but afterwards he said within himself, Though

I am not afraid of man nor trouble about him, yet because this widow keeps on worrying me, I will avenge her, lest she tires me by her continual coming. The Lord said, Hear what the unjust judge said. How much more shall God avenge His own people who cry day and night to Him, and to whom He has feelings of great compassion. I tell you that He will quickly avenge them.

Yet despite God's willingness to answer prayer, will the Son of Man find faith in Him upon the earth when He comes back again?

Jesus then spoke this parable to certain ones who believed in their own righteousness, but criticised others. Two men went in the Temple to pray. The one a Pharisee and the other a tax-gatherer. The religious Pharisee stood and prayed thus with himself, O God, I thank Thee I am not wicked like other men, extortioners, unjust, adulterers, or even as this deceitful tax-gatherer. I go without food twice in the week. I give one-tenth away of all my income.

The tax-gatherer standing afar off would not lift up so much as his eyes to Heaven, but smote upon his breast, saying, God, be merciful to me only a sinner. I tell you that this man went down to his house having pleased God more than the other, for every one who lifts up himself shall be cast down, but he who humbles himself shall be exalted.

#### FALSE IDEAS CORRECTED. *Verses 15-30.*

They brought to Him little children that He would bless them, but when the disciples saw it they rebuked those who brought them. But Jesus called His disciples to Him and said to them, Suffer little children to come to Me, and forbid them not, for such belong to the Kingdom of Heaven.

Verily I say to you, whosoever shall not receive the Kingdom of God in the same trustful way as a little child receives God's rule, then such a person shall not enter into God's Kingdom.

A certain Synagogue Ruler asked Him saying, Good Master, what shall I do to inherit eternal life? Jesus said to him, Why do you call Me good. Only God is really good (Is it because you know that I am God?) You know the commandments, Do not commit adultery, do not kill, do not steal, do not bear false witness, honour your father and your mother. He said, All these things have I done from a youth. When Jesus heard him say this He said to him,

Yet you lack one thing. Sell all you have and give to the poor, and then you will have treasure in Heaven, and come follow Me.

When the young ruler heard this he was very sorrowful, for he was very rich. When Jesus saw he was very sorrowful, He said, How difficult it is for rich men to enter into the Kingdom of God. It is easier for a camel to go through the eye of a needle than for a rich man to enter into the Kingdom of God. Those who heard Him say it said, Who then can be saved? And Jesus said, The things which are impossible with men are possible with God. Then Peter said, Lo, we have left all and followed You! And Jesus said, Verily I say to you, there is no man who has left house or parents, or brothers, or wife or children for the Kingdom of God's sake who shall not receive much more in the present time, and in the next world everlasting life.

#### TOWARD JERUSALEM. *Verses 31-43.*

Then Jesus said privately to His twelve apostles, Behold, we go up to Jerusalem, and all things that have been written by the prophets concerning the Son of Man will take place. He will be delivered to the Gentiles, and they will mock Him and spitefully entreat Him, and spit upon Him. Then they will scourge Him and put Him to death, but on the third day He will rise again.

They did not understand what He meant, and the things were so hid from them that they could not understand.

And it came to pass that as He was come near to Jerusalem a certain blind man sat by the wayside begging. On hearing the multitude pass by, he asked what it meant. They told him that Jesus from Nazareth was passing by. He cried out, therefore, saying, Jesus, You kingly descendant of David, have mercy upon me! Those who were in front rebuked him, telling him to hold his peace, but he cried out so much the more, Thou Son of David, have mercy on me. And Jesus stood, and commanded him to be brought to Him, and when he had come near, Jesus asked him, saying, What wilt thou that I shall do to you? He said, Lord, that I may receive my sight. And Jesus said to him, Receive your sight. Your trust in Me has healed you, and immediately he received his sight, and followed Jesus, glorifying God, and all the people when they saw it also gave praise to God.

## CHAPTER 19.

LITTLE ZACCHAEUS. *Verses 1-10.*

And Jesus entered and passed through Jericho. There was a certain man named Zaccheus, one of the chief tax-gatherers. He was rich. He sought to see Jesus, and to get to know all about Him. But he could not because he was short in stature and the crowd was great. So he ran before, and climbed into a fig-mulberry tree, a tree with a short trunk and many branches.

When Jesus came to the spot He looked up and saw Zaccheus, and said to him, Make haste and come down, for to-day I must abide at your house. He quickly came down and received Jesus joyfully. When the people saw it they murmured, saying that Jesus was gone to be the guest of a man who was a crafty law-breaker.

But Zaccheus stood still and said, Behold, Lord, I will give half of my goods to the poor, and if I have taken anything from any man falsely, then I will restore to him four times as much. Jesus said to him, This day salvation has come to this house, because you have exhibited true faith, which is the condition of being counted a true descendant of Abraham, who is the Father of men and women of faith.

The Son of Man has come to seek and to save those who have lost their faith and lost their life in God.

SERVANTS ON TRIAL. *Verses 11-28.*

As the people heard these things Jesus added a parable because He was near to Jerusalem, and because they thought that the Kingdom of God was to be immediately and openly set up. He said, A certain nobleman went into a far country, to receive for himself the official appointment to be king over the country in which he was already dwelling. (Thus local Roman rulers who were promoted to the position of kings would go to the supreme ruler, Caesar, at Rome to have their position confirmed).

The nobleman was to return, but to cover his absence he called his ten servants and delivered them ten "minas"—a mina each. (A mina was a sum of money, representing about a month's wages). He told them to trade with it while he was away.

But his citizens hated him, and sent a deputation after him to say to Caesar, We will not have this man to reign over us. It came to pass that when he came back again, having

received the kingdom, he called his servants before him, in order to know what they had gained by trading. The first came and said, Your money has increased ten-fold. He said to him, Well done, good servant. Because you have been faithful in a small amount of money you shall be made ruler over ten cities. The second came and said, Lord, your money has gained five times as much. The Lord said the same to him, and made him ruler over five cities. Another came, saying, Lord, behold here is the money you gave me. I have kept it rolled up in a cloth. I feared to do anything with it as you are a strict man. You pick up what you have not put down, and you reap harvests that you have not planted. The king said to him, Out of your own mouth I will judge you, you wicked servant. You knew I was a strict man, picking up that which personally I had not laid down, and reaping what I personally did not sow. Why then did you not put my money into a Bank, that at least I might have received my own again with interest. He then said to them that stood near, Take from him the money, and give it to the one who has the largest sum. They say to him, But, Lord, he has already ten times as much as you loaned him. But I say to you that everyone who has much shall receive more, and he who has little and is unfaithful with it shall have taken from him even that little which he possesses.

But those enemies of mine who would not have me to reign over them, bring them here and slay them before me. When Jesus had thus spoken He went before them steadfastly ascending up to Jerusalem.

LAST DAYS. *Verses 29-48.*

It came to pass that when He was come near to Bethphage and Bethany at the mount called Olivet, He sent two of His disciples in front, saying, Go into the village near to you, and as you enter you will find an ass's colt tied, upon which a man has never yet sat; loose it and bring it to Me. If anyone asks you, Why do you loose it? say in reply, The Lord Jesus hath need of it. So they who were sent went their way, and found it even as the Lord had said to them. As they were loosing the colt the owners thereof said to them, What are you doing loosing the colt? They simply said, The Lord Jesus has need of it.

They brought the colt to Jesus, and cast their garments upon it and placed Jesus thereon. As

they went forward the people spread their clothing on the road. When Jesus was come near, even at the bottom of Olivet's hill, the whole multitude began to rejoice, and praise God with a loud voice for all the mighty works which they had seen.

They said, Blessed be the King Who comes in the name of the Lord, peace in Heaven, and glory to God in the highest.

Then some of the Pharisees in the crowd said to Him, Master, rebuke your disciples. He answered and said to them, I tell you that if these should hold their peace the stones would immediately cry out.

When Jesus had come near to Jerusalem He steadfastly gazed upon the city, and wept over it, saying, If you had only really known, even you, in this day, what things are really necessary for your peace! But now they are hidden from your eyes, for the days will come when your enemies will dig a trench and cast up a wall that will block all exit from the city, and they will besiege you on every side, and will destroy Jerusalem until it is flat with the ground. Your children also will be destroyed, and your enemies will not leave one stone upon another, simply because you do not recognise your opportunity now God through Me has visited you.

Then Jesus went up to the Temple and began to cast out those that sold and bought therein, saying to them, It is written, God's House is the house of prayer, but you have made it a den of thieves. Jesus then continued to teach daily in the Temple. But the chief priests and the Scribes and leaders of the people sought to destroy Him. But they could not find an opportunity, for all the people were eager to hear Him.

## CHAPTER 20.

CONTRIVERSY IN THE TEMPLE. Verses 1-26.

It came to pass as on one of these days Jesus taught in the Temple and preached the glad tidings, that the chief priests and scribes came upon Him with the rulers of the Temple and spoke to Him, saying, Tell us by whose authority You do these things; or who gave You this authority?

Jesus answered and said to them, I will also ask you one thing. Answer Me. The baptism of John the Baptist, was it on the authority of Heaven or on the authority of men? They reasoned among themselves and said, If we

say, From Heaven, then He will say why then did you not believe on him? But if we say from men, then the people may stone us, for they believe that John was a prophet. They answered, they could not tell whence it was. Jesus answered, Neither do I tell you by what authority I do these things.

Jesus spoke to the people this parable. A certain man planted a vineyard, and let it forth to husbandmen, and went into a far country for a long time. In due season he sent a servant to the husbandmen, asking for the fruit of the vineyard. But the husbandmen beat him, and sent him away empty. Again he sent another servant, and they beat him also and treated him shamefully, and sent him away empty. Again he sent a third, and they wounded him also and cast him out.

Then said the owner of the vineyard, What shall I do? I will send my beloved son, it may be they will reverence him when they see him. But when the husbandmen saw him they reasoned among themselves, saying, This is the heir, come let us kill him, and the inheritance will be ours.

So they cast the son out of the vineyard and killed him. What, therefore, will the Lord of the vineyard do to them? They answered, He will come and destroy those husbandmen, and will give the control of the vineyard to others. When they heard this parable they said, God forbid that such shall happen with us!

Jesus then looked round on them and said, What does it mean then when it says, The stone which the builders rejected the same has become the chief stone on the building. Surely it means that somebody else than the original builders will complete the building, and complete it with that which the original builders would not use.

Whoever falls upon that rejected stone will be completely broken and humbled; but on whomsoever it falls will be smashed to pulp.

Then the chief priests and scribes that very hour sought to arrest Him, for they saw that He had spoken the parable against them. But they could not arrest Jesus because they feared the people.

They watched Him closely, and sent forth spies, who pretended to be honest enquirers, in order that they might hear some seditious words, and deliver Him over to the power and authority of Pilate, the Governor of Judaea.

They asked Him, saying, Master, we know



that what You say and teach is right and true, neither do You pander to any man's opinion, but you teach the way of God in truth. Tell us, therefore, Is it lawful for us to pay tribute money to Caesar or not? But Jesus said to them, Why do you tempt Me? Show Me a penny (or literally a "denarius," which was a Roman coin worth about one day's wages).

Said Jesus to them, Whose image and name reference is on this coin? They replied, Caesar's. Jesus said to them, Render therefore unto Caesar the things which are Caesar's and to God the things which are God's. They could find no fault with such a reply. They marvelled at Him and were silent.

#### A RESURRECTION PROBLEM. *Verses 21-47.*

Then came to Him some of the Sadducees (a strange religious sect, who denied the resurrection, or even a continuation of life after death, and yet believed in keeping the law of Moses). They said to Jesus, Master, Moses said to us, If any man's brother die, having a wife, and he died without children, then his brother should take his wife and raise up seed to his brother—the firstborn to bear the first brother's name. Let us imagine there were seven brothers, and they all in turn had her for wife, and then died, and there were no children of the marriages. Last of all the woman also died. In the resurrection whose wife is she, for seven altogether had her to wife? Jesus answered and said to them, The children of this world marry and are betrothed in marriage, but those who are accounted worthy to enter therein and have eternal life neither marry nor are engaged to be married. Neither can they die any more, for they are equal to the angels, and are the sons of God, being the children of the resurrection.

But that the dead live on after death even Moses proved in his experience at the Burning Bush (Ex. 3-6) when he called the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. For God is not a God of dead people, but of people who are alive, for all have life who are in His presence.

Then certain of the scribes answered and said, Master, You have correctly answered. After that no man was brave enough to ask Him any crafty questions.

So Jesus asked them a difficult yet illuminating question. He said to them, How do people say that Christ is David's descendant when

David himself says that Christ is his Lord, for he said, The Lord said to my Lord, Sit on My right hand till I make your enemies your footstool. David therefore calls the Messiah his Lord, how then is He his Son (Psalm 110:1)?

Then in the presence of all the people Jesus said to His disciples, Beware of the scribes, who desire to walk in long robes, and love important greetings in the market place, and are ambitious for the highest places in the synagogue, and the chief places at banquets, who yet devour widows' houses by taking their wealth and for a show make long prayers. Such people will receive greater condemnation than others.

#### CHAPTER 21.

##### PRAISE AND WARNINGS. *Verses 1-38.*

Jesus looked around and saw the rich people casting their gifts into the Temple collecting boxes. He saw also a poor widow putting in two small coins which equalled a farthing. Jesus said, Of a truth, I say to you, that this poor widow has cast in more than any of them. The others have given of their surplus to God, but she has given all she has.

As some spoke of the Temple, and how it was beautified with wonderful stones and costly decorations, Jesus said, As for these things which you see, the time will come in which there will not be left one stone upon another—all will be thrown down.

They asked Him, saying, Master, but when will these things take place, and what sign will there be just before they come to pass?

Jesus said, Take heed that you are not deceived, for many will come in My Name, saying, I am Christ, and the time for the Kingdom of God to be set up has come. See that you follow not such people.

And when you hear of wars and great troubles, do not be filled with terror, for these things will certainly come to pass before I come, but the end is not at once.

Then said Jesus to them, Nation will rise against nation and empire against empire, and great earthquakes will be in various places, and there will be famines and pestilences and fearful sights and great signs in the heavens. But before these things take place they will arrest you and persecute you, delivering you to the rulers of the synagogues to be punished, and into prisons, and you will be brought before kings and rulers for My Name's sake. Such



will give you an opportunity to testify for Me.

Settle it, therefore, in your hearts not to meditate beforehand what you will answer, for I will give you words of wisdom which all your opponents will not be able to oppose. You will be betrayed both by parents and brothers, kins-folks and friends, and some of you they will cause to be put to death, and you will be hated of all men for My Name's sake. But there shall not a hair of your head perish eternally. In your patient endurance you will safeguard your eternal future.

And when you see Jerusalem surrounded with armies, then the city's destruction is very near. Then let those who are in the land of Judea flee to the mountains, and let those who are in Jerusalem quickly leave it, and let not anyone living in the country try and re-enter Jerusalem. For such days will be days of vengeance, when all threatened judgments will indeed actually take place. But misery will be upon those who are pregnant, and those who have young babies, for there will be great distress in the land and wrath upon the people. They will fall by the edge of the sword, and will be led away captive into all nations, and Jerusalem will be trodden down of the Gentile nations until the period of the Gentile supremacy over Israel will have arrived at its finishing point (Dan. 12:7).

Then there will be signs in the sun and the moon and in the stars, and the sea and the waves roaring as the oceans of people in the world are in indescribable turmoil. Men's hearts will fail them for fear and for anxiety concerning those things which are coming on the earth, for the forces in the heavens will be shaken (atom, hydrogen and cobalt bombs can do this). Then will they see the Son of Man coming in a great cloud of glory and power. When these things begin to take place then look up with fresh confidence to God, for the salvation of Israel and all men draws near.

Jesus spoke to them a parable. Behold the fig tree and all trees. When they begin to bud you see and know without anybody telling you that summer is near at hand.

Verily I say to you that this race of people shall not pass away till all that has been promised shall be fulfilled. The solar heavens and the earth in their present form will pass away, but My words will not pass away.

Take heed to yourselves lest at any time your heart be overfilled with eating and drinking and

the cares of this life, and as a consequence the day of destruction comes upon you unexpectedly. For like a trap it will come upon the face of the whole earth. (This could not be the destruction of Jerusalem in A.D. 70, for it did not affect the face of the whole earth).

Watch, therefore, and pray always that you may be considered worthy to escape all the things that will come to pass, and to stand in the presence of the Son of Man (brought about by either the rapture of the Church or the rapture toward the end of the Great Tribulation).

At that time Jesus was teaching in the Temple, and at night time He went out and abode in the mount that is called the Mount of Olives. And all the people gathered early in the Temple Courts to hear what Jesus had to say.

## CHAPTER 22.

### CALVARY DRAWS NEAR. *Verses 1-38.*

Now the seven days feast of Unleavened Bread drew near which commenced with the Passover (See Matthew 26:2). And the chief priests and scribes sought a secret opportunity of killing Jesus, for they feared to attempt it openly because of the people.

Then entered Satan into Judas Iscariot, one of the twelve, and he went and discussed with the chief priests and military leaders how he might betray Jesus to them. They were very glad about it, and promised to reward him. They promised him money and he promised to give to them Heaven's priceless Pearl.

Jesus said to them, The Kings of the Gentile nations exercise rigid rule, and those who show their authority are looked upon as great blessings. But you must not be like that. He who wishes to be great among you must act as though he is an inferior, and he who wishes to be chief must act as a servant.

Whom do you as a rule count the greatest? He who sits down at the meal and is waited on or he who serves the meal? You say that he who serves the meal is the least, yet I, the Son of Man am among you as one that serves.

You are the ones who have continued with Me in all My trials. I give you a share in My Kingdom, even in that Kingdom which the Father has given Me. You will eat and drink at My kingly table, and you will sit upon twelve thrones, ruling over the twelve tribes of Israel.

The Lord then said to Peter, Simon, Simon, behold Satan has desired to have you (even as he desired to have Judas). He wants to take all the wheat out of you and leave only the chaff behind. But I have prayed for you that your faith shall not utterly fail. When you are completely restored then strengthen your brother disciples.

Simon said, Lord, I am ready to go with You both to prison and death. Jesus said, I tell you, Peter, the full cock-crowing will not be heard even before this day is finished without you having denied all knowledge of Me.

Then Jesus said to them, When I sent you without purse and bag and without change of shoes, did you lack anything? They said, Nothing.

Then said He to them, Now let it be altered. For a time you must look after yourselves. (This special period apparently ended at Pentecost, when the other Comforter, the Holy Spirit, undertook the work and guidance that the Lord Jesus had previously given. From Pentecost every servant of Christ has received individual guidance suited to his own calling from God). If you have a purse then take it, and a food bag, then take that also. And if you have not a sword, then sell even your outer garment in order to buy one. For I tell you that the prophesy must be fulfilled in Me—He was reckoned among the transgressors (Is. 53:12). The things written concerning Me have to be fulfilled. (For the period that Christ was on the Cross suffering for the sin of the world He ceased to exercise any power over His disciples. They were to brace themselves for that short period by doing the best they could for themselves. After His resurrection and especially after Pentecost Christ through the Spirit once more took charge of them and supplied all their needs, either directly or indirectly. Thus three periods can be traced, (1) When they were to provide absolutely nothing for themselves; (2) When they were to do the best they could for themselves; (3) When they were to trust again in the Risen Saviour and go forth in His Name, knowing that in some way or other the Lord through the Holy Spirit would provide for every need).

The disciples then said, Lord, we have here two swords. Jesus said, That is more than you need at this actual moment.

Then Jesus went out from the Great Chamber where He had partaken of the Passover, and as

was His custom, went to the Mount of Olives. His disciples following Him. He said to His disciples, Pray that you do not fall before temptation. Then He was withdrawn about a stone's throw from them, and He kneeled down and prayed, saying, Father, if You are willing remove this cup from Me, nevertheless not My will but Yours be done. Then there appeared an angel from Heaven and somewhat strengthened Him. But still being in an agony He prayed more agonisingly. And His drops of perspiration were great clots of blood falling down to the ground. And when He rose up from prayer He came to His disciples and found them still sleeping, worn out with sorrow. He let them sleep for a short while, then He disturbed them, saying, Why are you still sleeping? It is time to rise up and pray, lest you fall before temptation.

And as He spoke, behold a great mob of people came, led by Judas, one of the twelve apostles. He, drawing near to Jesus, kissed Him.

But Jesus said to Him, Judas, are you so fallen that you betray God's Son of Man with a kiss?

When His disciples saw what was going to happen they said to Him, Lord, shall we smite with the sword? And one of them (Peter) actually did smite one of the servants of the High Priest, Malchus by name, and cut off his ear. Jesus said, Endure this without retaliation, and He touched the man's ear and healed him.

Then Jesus said to the chief priests and captains of the Temple, and the elders which were come to Him, Have you come out as against a thief with swords and staves? When I was daily with you in the Temple you stretched forth no hands against Me—but this is your hour when you are allowed to please yourselves what you do with Me, and it is also the hour of Satan when he is permitted to please himself.

Then they took Jesus and led Him away, and brought Him into the High Priest's palace. Peter followed afar off.

When they had lit a fire in the Palace Hall and were sitting down together warming themselves, Peter also sat down with them. But a certain maid looked closely at him as he sat by the fire, and said, This man is one of Jesus' disciples. But Peter denied, saying, Woman, I do not know anything about Him. After a little while the same maid in company with a man said, You certainly are one of Jesus' disciples.

And Peter said, Man, I am not. About an hour later another confidently affirmed, saying, Of a truth this fellow was one of them, for he is a Galilean. Peter replied, Man I do not know anything about what you are saying. And immediately while he yet spoke, the cock crew. And the Lord turned and looked upon Peter, and Peter remembered the word of the Lord, how He said to him, Before the cock crow you will deny Me three times. And Peter went out and wept bitterly.

And the men that held Jesus mocked Him and smote Him. When they had blindfolded Him they struck Him on the face, and asked Him saying, Prophecy, who is it who smote You?

And many other things blasphemously spoke they against Him. As soon as it was day the elders of the people and the chief priests and the scribes came together, and led Him into their council, saying,

Are You the Messiah? Tell us. He said to them, If I tell you, you will not believe. And if I ask you why you do this to Me you will not answer Me nor let Me go.

In the future you will see the Son of Man sitting on the right hand of the power of God. Then said they all, Are You the Son of God? And Jesus replied, You say I am—it is correct.

And they cried out, Why do we need any further witnesses! For we ourselves have heard Him witness against Himself.

## CHAPTER 23.

### THE DISGRACEFUL TRIAL. *Verses 1-25.*

Then the whole Jewish multitude rose and led Jesus to Pilate. And they began to accuse Him before Pilate, saying, We found this Man deceiving the nation, and forbidding to give tribute to Caesar, saying that He is Himself the real King. Pilate then asked Him saying, Are You the King of the Jews? Jesus answered, What you say is correct. Then Pilate said to the chief priests and to the people, I cannot find any fault in this Man.

But more fiercely than ever they cried out, He stirs up all the people in rebellion throughout all the realm of the Jews. He started at Galilee, and His pernicious influence has reached even to Jerusalem. When Pilate heard of Galilee he asked whether Jesus was a Galilean.

And as soon as he knew that Jesus was under Herod Antipas's jurisdiction he sent Him to

Herod, for Herod was staying in Jerusalem at that time.

When Herod saw Jesus he was exceedingly glad, for he had wanted to see Him for a long season, because he had heard so many things about Him. He hoped to see some miracle performed by Him.

He asked Him many questions, but Jesus answered nothing. And the chief priests and scribes stood fast, and kept on bitterly accusing Him.

Herod and his soldiers treated Him as a nobody, and mocked Him, and jestingly arrayed Him in a gorgeous robe, and sent Him again to Pilate.

That same day Pilate and Herod were made friends together, for previously they were at enmity.

Pilate, when he had called together the chief priests and the rulers of the people said to them, You have brought this Man to me as one that deceives the people, and behold, I have examined Him in your presence, and I have not found this Man guilty concerning the things that you charge Him with, neither has Herod, for I sent you with Him to Herod, and nothing worthy of death is found against Him. I will therefore scourge Him as a minor offender and let Him go.

It was Pilate's custom to release a prisoner to them at the Passover feast whoever the people chose, and he hoped they would be satisfied to have Jesus released to them, but they all cried out, Away with this Man and release to us Barabbas. (Barabbas was in prison awaiting death for murder during a revolt).

Pilate, therefore, anxious to release Jesus, spoke again to them. But they cried, saying, Crucify Him, Crucify Him. He said to them the third time, Why, what evil has He done? I have found no cause of death in Him. I will therefore scourge Him and let Him go. But they would not be denied and continued with one voice, saying, Let Him be crucified. And the voices of the crowd and the chief priests prevailed.

And so Pilate weakly gave consent for it to be as the people required. He therefore released Barabbas to them, who for revolt and murder was cast into prison, but he gave Jesus over to their will.

As they led Him away they conscripted Simon, a Cyrenian, coming to Jerusalem from

the country, and on him they laid the Cross of wood that he might bear it after Jesus.

And there followed Jesus a great company of people, and also of women who were broken-hearted over Him.

But Jesus turned to them and said, Daughters of Jerusalem, do not weep for Me but weep for yourselves and your children, for behold, the days are coming in which they will say, happy are those who have never borne children and are not encumbered with young children.

Then will they begin to say to the mountains, Fall on us and destroy us, and to the hills, Hide us, If they perform these terrible actions when the trees are green and everything is beautiful, and bring great suffering through their actions, then what will they do when everything is scorched and miserable—how much more will they perform evil and bring greater suffering upon themselves.

If in the days of the Christ, they crucified one—Christ Himself, then in the future days they will seek to crucify everyone who names His Name.

There were also two others, both criminals, led with Jesus to be put to death. When they were come to the place called Calvary—meaning the place of a skull—there they crucified Him, and the criminals one on each side of Him.

Then said Jesus, Father, forgive them, for they know not what they do. And they parted Christ's raiment, and cast lots for ownership. And the people stood watching. And the rulers with them taunted Him saying, He saved others, let Him save Himself, if He is the Messiah, the chosen of God. And the soldiers also mocked Him, coming to Him and offering Him vinegar to drink. They also tauntingly said to Him, If You are the King of the Jews save Yourself. A superscription also was written over Him in Greek, Latin and Hebrew. This is the King of the Jews.

One of the criminals who was hanging there with Him railed on Him, saying, If You really are the Messiah then save Yourself and us. But the other criminal rebuked Him saying, Do you not fear God, seeing you are in the same condemnation with God Himself. We indeed are rightly suffering, for we receive the due rewards of our deeds, but this Man has done nothing wrong.

And he said to Jesus, Lord, remember me when You come into Your Kingdom. And

Jesus said to him, Verily, I say to you, This very day you shall be with Me in Paradise. It was about 12 o'clock, and there was darkness over all the earth until 3 o'clock. The sun was darkened, and the veil of the Temple was torn right down the middle. (Did not crucifixion have the same effect upon Christ? It tore the muscles and the nerves from the very top of the body to the bottom).

When Jesus had cried out with a loud voice, He said, Father, into Your hands I commend My spirit, and, having so said, His spirit left His body.

Now when the Roman centurion saw what had happened he praised God, saying, Certainly this was a righteous Man. And all the people that came to see the sight, and beholding those things which were happening, smote their breasts in sorrow and wonder, and returned home.

Those who knew Jesus well, and the women who followed Him from Galilee, stood afar off beholding everything that happened.

And, behold, there was a man named Joseph, a Counsellor, one of the Sanhedrin, and he was a good and just man (like the Joseph who was the reputed father of Jesus). The same had not agreed to the decision of the Sanhedrin. He came from Arimathea, or Ramah (Matt. 2:18), a Jewish city. He was one who expected the setting up of the Kingdom of God. This man went to Pilate, and begged the body of Jesus, and took it down and wrapped it in linen, and laid it in a sepulchre that was hewn in the rock, wherein no one had ever been laid before.

The day of burial was the beginning of the day of preparation for the Sabbath—the day of preparation actually commenced at 6 o'clock in the evening at the end of the 14th. The women also which came with Jesus from Galilee followed afar off, and beheld the sepulchre, and how Jesus' body was laid. They returned home, and prepared spices and ointments for the body, and rested the Sabbath Day, according to the commandment of Moses.

## CHAPTER 24.

### THE RESURRECTION AND ASCENSION.

#### Verses 1-53.

Now upon the first day of the week (Nisan 17), very early in the morning the women went to the sepulchre with the spices which they had prepared, and a few others were with them.

They found the huge stone already rolled away from the sepulchre entrance. They entered in and found not the body of the Lord Jesus. It came to pass as they were much perplexed about it that two men stood by them in shining garments. The women were afraid and bowed their faces to the earth. The two men said to them, Why do you seek the living among the dead? He is not here, but is risen. Remember how He told you, when you were with Him in Galilee, that He would rise from the dead. He told you that the Son of Man must be delivered into the hands of sinful men and be crucified, and the third day rise again. And they remembered His words.

They therefore returned from the sepulchre, and told all these things to the eleven and to all the rest. It was Mary Magdalene and Joanna and Mary the mother of James, and the other women with them who told these things to the apostles. But their words seemed to them like idle tales, and they did not believe them.

Then Peter arose and ran to the sepulchre, and stooping down he beheld the linen clothes lying alone not enfolding the body of Jesus, and he departed greatly wondering in himself at that which had happened.

And behold, two of them went that same day to a village called Emmaus, about seven and a half miles away. And they talked together of all the things that had recently happened in Jerusalem. It came to pass that as they communed together and reasoned that Jesus Himself drew near and went with them.

But their eyes were holden so that they did not recognise Him. He said to them, What are these things you are talking about as you walk along and are sad? One of them, whose name was Cleopas, answered and said, You evidently are only a stranger just arrived at Jerusalem, and so do not know the things that have happened there the last few days. (The two may have been Cleopas and his wife).

He said, What things? They replied, Concerning Jesus, Who was a prophet, mighty in deed and word before God and all the people. The chief priests and our rulers delivered Him to Pilate to be condemned to death, and have had Him crucified. But we trusted that He was the one Who should have redeemed Israel from all her enemies.

In addition, this is the third day since He was crucified, and certain women of our company made us astonished who were early at the

sepulchre, for they found not the body, and came saying that they had seen a vision of angels who said that He was alive. Then some of those who were with us went to the sepulchre, and found it just as the women had said, but they could not find the body of Jesus.

Then Jesus said to them, O ignorant ones and slow of heart. Why do you not believe all that the prophets have spoken? Ought not the Messiah to have suffered first, like you say, and then to enter into His glory? And beginning at Moses and all the prophets, Jesus explained to them from all the Scriptures the things concerning Himself.

Then they drew near to the village where they were going, and Jesus made as though He would have gone further. But they restrained Him, saying, Abide with us, for it is toward evening and the day is nearly gone. And He went in to tarry with them.

Then it came to pass that as they sat at the meal Jesus took bread and blessed it and broke it, and gave it to them (only One blessed bread in the wonderful way Jesus did), and then they recognised Him.

Then He ceased to be seen by them. Then said they to each other, Did not our heart burn within us as He talked with us by the way, and while He opened to us the Scriptures? They arose up the same hour and returned to Jerusalem, and found the eleven gathered together and others with them. They were joyfully saying, The Lord is risen indeed, and has appeared to Simon. Then they told what things had taken place on the road to Emmaus, and how He was revealed to them as He broke bread.

Even as they were speaking Jesus Himself stood in the midst of them, and said, Peace be unto you. But again they were terrified and filled with fear, and supposed they had seen a spirit.

Then He said to them, Why are you troubled? And why do doubts arise in your hearts? Behold My hands and My feet that it is indeed I Myself. Handle Me and see, for a spirit has not flesh and bones as you see Me have. (The body of Jesus was now flesh and bones, animated by spirit not blood). And when He had thus spoken He showed them His hands and His feet. And while they yet believed not for joy, and still wondered if it were true, He said to them, Have you anything for Me to eat? They gave Him a piece of

cooked fish and a portion of honeycomb. He took it and ate before them.

He said to them, These are the words which I spoke to you while I was yet with you, that all things must be fulfilled which are written in the Law of Moses and in the Prophets, and in the Psalms concerning Me.

Then opened their understanding, that they might understand the Scriptures. He said to them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead on the third day. And that repentance and remission of sins should be preached in His Name among all nations, beginning at Jerusalem.

And you will be proclaimers of these things. And, behold, I send upon you that which My Father has promised, even the Holy Ghost. But tarry in the city of Jerusalem, until you are clothed with power from on high.

Then Jesus led His disciples out as far as Bethany, and He lifted up His hand and blessed them. And it came to pass that while He was blessing them that He was parted from them, and was carried up into Heaven. They worshipped Him and returned to Jerusalem, with great joy, and were continually in the Temple praising and blessing God. Amen.

# JOHN

GLAD TIDINGS CONCERNING  
JESUS CHRIST  
BY JOHN THE APOSTLE.

## CHAPTER 1.

WITNESS OF JOHN THE APOSTLE AND OF  
JOHN THE BAPTIST.

Verses 1-34.

In the unbeginning beginning was the Divine Being called "The Logos" or "The Word." He was the expression and the expressor of the thought of the triune God. He was *with* God. He was God. He *ever* was God. He was in and with God from the unbeginning beginning.

Everything was originally made by Him—He spoke and immediately forces and things existed. Apart from Him nothing was created.

Life—self-movement and conscious intelligence—was in Him, and this life gave movement and intelligence to the race of man.

And the life-giving light of "The Word" was always shining, even in darkness, but the darkness of man resisted the light of God, but was not able to overpower it.

There was a man sent from God whose name was John. The same came to bear witness of Christ, the Light, that through him all men might believe in Christ.

He was not Christ the Light, but was sent to bear witness of Him—that is, the true Light which in some measure shines around every one who comes into the world.

The true life-giving Light was actually living on the very world He had made, yet the people of the world did not recognise Him. He came unto His own creation, yet His creation did not, as a whole, receive Him.

But those who received Him were given power and authority to count themselves the sons of God—members of God's family. This was the privilege of those who believed in Christ, and who consequently were born again not by natural methods, but by the supernatural method, even by the will and Spirit of God.

The Eternal Word was given a human body that had been miraculously formed for Him, and dwelt amongst us. He was full of loving generosity and truth. We beheld Him in His glory—the glory which belonged to Him as the only eternally begotten Son of God, and also in that glory which belonged to Him as the only Virgin-born Son of God.

John the Baptist witnessed concerning Him, and said, "This is the One I told you about, the One Whom I said would come and be greater than I. One Who existed before me. Of His divine fulness we have received, and His lovely virtues have been graciously added to us.

The Israelitish law, which contained, but did not originate, the moral law, was given by Moses, but the complete fulness of God's gracious favour and the fulness of His truth have come to us in Jesus Christ.

No more man has seen God at any time, but the only-begotten Son of God, ever dwelling in the Father, has revealed Him to us.

When the leaders of Israel sent Aaronic and Levitical priests from Jerusalem to John, to ask him, Who are you?—this is what he said:

I tell you plainly, I am not the Messiah, the long-promised and expected Deliverer from God.

Who are you, then? they further asked. Are you Elijah, sent in fulfilment of the promise of Malachi 4:5? No, he said. Are you then the special Prophet that Moses, in Deuteronomy 18:15, said would come? No, he said.

Then, said they, Please tell us who you are, that we may be able to give an answer to those who sent us. What have you to say about yourself?

He replied, I am simply a Voice crying out in the wilderness, make a smooth road for the coming of the Lord, as said the prophet Isaiah.

Those who were sent in the deputation were of the religious, but backslidden, sect, known as the Pharisees.

They further asked him, Why are you then immersing in water, if you are not the Messiah, nor Elijah, nor the promised Prophet?

John answered them saying, I immerse in water, because of the Promised One, Who is even now among you, but unrecognised, and Who is far superior to me, although born after me, and Whose shoe latchet I am not worthy to unloose.

These things took place in Bethabara on the east side of Jordan, where John was immersing in water.

The next day John saw Jesus (his distant relative and son of Mary) coming unto him, and cried out, Behold—look—He is the Lamb of God, Who takes away, by the sacrifice of Himself, the sin of the world. This is the One of Whom I said, After me comes one Who is preferred before me, for He existed before me.

I did not know Who He was, but I knew the Messiah was coming, and that He was to be revealed to Israel, and therefore I came immersing in water.

And John further said, I saw the Spirit of God descending upon Him from Heaven like a lovely dove, and it remained upon Him. Before I did not know Who He was, but God Who sent me to immerse in water, said unto me, Upon whom you see the Spirit descending and remaining on Him, the same is the One Who immerses in the Holy Ghost.

I did see this very thing happen, and so I said of Him, This is the Son of God.

JESUS MAKES HIMSELF KNOWN. *Verses 35-51.*

Again the next day, John stood with two of his disciples, and attentively looking upon Jesus as He walked along, exclaimed, Look!—There is the Lamb of God!

The two disciples, realising the significance of what he said, followed Jesus. Then Jesus turned and saw them following Him, and said unto them, What are you seeking? They did not answer the question directly, but said, Teacher, where do you dwell, that we may come and learn from You? He said unto them, Come and see.

They went and saw His dwelling-place, and stayed with Him the remainder of that day, for it was about four o'clock in the afternoon.

One of the two who heard John's exclamation and followed Jesus was Andrew, the brother of Simon Peter. He first found his own brother Simon, and excitedly said unto him, we have found the Messiah, the long-expected Deliverer of Israel. And he brought Simon to Jesus.

When Jesus saw him He said, Your name at present is Simon (meaning, "One who hears"), the son of Jonah, you will be called Cephas or Petros (meaning, "A shaped rock"). (Note: Cephas is the Hebrew form, and implies a shaped, curved, or hollow rock. Petros is the Greek form, and generally means, "A rock." But Cephas carries one back to a Hebrew word which means a "hollow" or "curved" rock. See Strong's Concordance, "Cephas." Shaped rocks can be foundation rocks, sheltering rocks, and capable of holding water and fire).

The following day Jesus determined to go forth into Galilee, and found one called Philip, and said to him, Follow Me. Philip was from Bethsaida, the same town as Andrew and Philip. Philip then found Nathaniel, otherwise Bartholomew, and said to him, We have found the Messiah, of Whom Moses and the prophets wrote. He is Jesus of Nazareth, the son of Joseph. Philip did not then understand that Jesus was virgin-born, and not really the son of Joseph, but only the son of Mary, through the miraculous overshadowing of the Holy Ghost. Nathaniel said, Can such a good thing come out of unimportant Nazareth? Messiah is to come out of Bethlehem! Philip simply replied, Come and see for yourself. Later on the disciples learned that the human "conception" of the Messiah took place at Nazareth, and the "birth" at Bethlehem. Jesus saw Nathaniel



coming to him, and said concerning him, Behold a true Israelite in whom there is none of Jacob's deception.

Nathaniel said unto Him, How do you know about me? Jesus answered, Even before Philip called you, when you were under that fig tree, reading, thinking, praying, I saw you.

Nathaniel, amazed at Jesus' knowledge of the happenings under the fig tree, cried out, You are indeed the Son of God. You are indeed the King of Israel.

Jesus answered and said unto him, Because I saw you under the fig tree, do you believe on Me? You will have greater reasons to believe in Me than this. Solemnly and truly I say unto you, In the future you will see Heaven open, and the angels of God connecting and contacting Heaven and earth through Me, the Son of Man. You will see Me as the true and complete Jacob's ladder. (Genesis 28:12).

## CHAPTER 2.

### THE WEDDING AT CANA. *Verses 1-12.*

There was a marriage in Cana of Galilee (not Cana in Samaria) and the Mother of Jesus was there. Jesus and His disciples were invited to the marriage. On the third day when the wine had run short the Mother of Jesus said to Him, They have no wine left. Jesus replied, Respected woman, I cannot act on your suggestion immediately, for the time to act has not yet come. But His Mother said to the servants, When Jesus tells you to act then do what He tells you to do. A little later Jesus did act. There were at hand six stone waterpots used by the Jews for holding water for ceremonial washing. Each held about four gallons of water.

Jesus at last said to the servants, Fill the waterpots brimful. Now pour out some of it and carry it to the governor of the feast. They did so, and, lo, when the governor tasted it he discovered that the water had been turned into wine, and he did not know how it had happened; but the servants knew. He then called the Bridegroom and said, Everybody at the beginning of a feast brings forth the best wine, and then when all have been largely satisfied he begins to use wine of inferior quality, but you have kept the best wine until the end. This first miracle Jesus did at Cana of Galilee, and there began to reveal His glory and power. His disciples believed that He was the long-promised Messiah.

After this He went down to Capernaum, He and His Mother, His brethren and disciples. But they did not stay there long.

## THE FIRST CLEANSING OF THE TEMPLE. *Verses 13-25.*

The Jewish feast of the Passover was at hand, and Jesus went up to Jerusalem. There He found in the Temple Courts those who were turning it into a market-place, and were selling oxen, and sheep and doves, and also making exorbitant profit over exchanging foreign money for the Jewish money used in the Temple service. When He had made a scourge of small cords He drove all the dealers out of the Temple Courts, with their sheep and oxen, and poured out the exchangers' money on the floor and overthrew their tables, and He said to those who sold doves, Take them away from here; make not My Father's House a market-place.

Then the disciples remembered that in the Old Testament it was written, Zest for Thine House has eaten Me up (Ps. 69:9).

Then the Jews said to Him, What miraculous sign are you going to show us to justify You in acting as You are doing?

Jesus answered, The sign I will show you is this, I will destroy this Temple, and in three days I will raise it up. Then the Jews said, This Temple was 46 years in building, and are You going to build it again in three days? But Jesus spoke of the Temple of His body—and that was literally raised again three days after it had been destroyed.

Now when Jesus was in Jerusalem at the Passover Feast, there were many who believed that He was truly the Messiah when they saw the miracles He did. But Jesus did not seek to exploit their belief, for He knew how quickly man changes. He did not need anybody to secretly reveal the character of these people, for He knew Himself the changeableness and deceit that was in them.

## CHAPTER 3.

### THE SECRET OF SALVATION. *Verses 1-21.*

There was a Pharisee named Nicodemus, a member of the Jewish Sanhedrin of 72 elders. The same came to Jesus at night and said to Him, Teacher, we know You are a teacher come from God, for no one could do the miracles You do except God was with him.

Jesus did not deal with the surface word of

the Pharisee, but immediately got to the heart of things by saying, Verily, verily, I say to you, except a man be born again he cannot even see the Kingdom of God. Nicodemus said to Him, How can a man be born again when he is old? Can he enter the second time into his mother's womb and be born? Jesus said to him, Verily, verily, I say to you, Except a man be born of water (the natural birth) and of the Spirit (the spiritual birth) he cannot enter into the Kingdom of God. That which is born naturally is natural and that which is born spiritually is spiritual. Marvel not that I say to you, You must be born again. The wind blows where it pleases and you hear the sound of it, but you cannot tell just where it has come from nor just where it is going. So everyone who is born of the Spirit is born without knowing every explanation about it.

Nicodemus said, How can these things be? Jesus said to him, Are you a teacher in Israel and do not know about these things? Verily, verily, I say to you, I and others who have had real experiences tell you what we know and what we have seen, but you will not listen to us. If I tell you about what happens on earth and you believe not, how can I expect you to believe if I tell you of things which happen in Heaven? I could tell you of Heavenly as well as earthly things, for although no ordinary man has ascended up to Heaven, yet I Who came down from Heaven, have lived there, and indeed in My eternal nature I do live there at the present moment.

As Moses lifted up the serpent in the wilderness (Num. 21:9) even so must the Son of Man be lifted up, that whosoever looks to Him will not perish but will eternally live in His presence. For God so greatly loved the world that He gave His only begotten Son to be lifted up on the Cross in death that whosoever believeth in Him should not perish from God's presence, but ever live in the enjoyment of His life and glory. For God did not send His Son into the world with the idea of destroying it, but that the world through Him might be saved. He who believes on the Son of God is not a condemned sinner, but he who does not believe is already a condemned sinner, because he has refused to believe on the Name of the only begotten Son of God. This is the condemnation that light is come into this dark world and men loved the darkness rather than the light, because their deeds were evil.

For all who do evil hate the light, neither come into the light lest their deeds should be reproved, but he who does what is right is glad to live in the light, so that it is clear that his deeds are righteous and godly.

#### JOHN AND JESUS. *Verses 22-36.*

After these things Jesus and His disciples went into the land of Judea, and there He stayed with them, and instructed them to baptise in water. John the Baptist was also baptising in Ænon, between Salim and the Jordan, because there was much water at that place, for people still came to be baptised of John, for John was not yet cast into prison.

Then there arose an argument between some of John's disciples and some of the Jews about whether His baptism was sufficient to purify them, seeing that Jesus' disciples were baptising all that flocked to Him. John answered, Unless a man is enlightened from Heaven he really knows nothing correctly, but you yourselves remember that I said, I am not the Messiah, but I am sent to prepare the way for Him. He who really owns the bride is the bridegroom, but the friend of the bridegroom who stands near to the bridegroom and hears all that he has to say, rejoices greatly when he hears the bridegroom's voice.

This is my joy that in Jesus I hear the Bridegroom's voice. He must increase but I must decrease. He Who has descended from Heaven is above everybody; he who is simply earthborn, as I am, speaks only the language of the earth. But He Who comes from Heaven is in every way above all. And what He has seen and found in Heaven He testifies to others, but comparatively speaking no one listens to what He says. But those who do receive His Word have thereby witnessed to the truthfulness of what He says and what God has said about Him.

For Jesus Whom God has sent speaks the very words of God, for God does not give a limited supply of the Spirit unto His Son—He gives a measureless supply.

The Father loveth the Son and shares all things with Him and entrusts Him with all things.

He who trusts in the Son has everlasting life, and he who does not trust in the Son has not everlasting life, but the wrath of God abides on him.

## CHAPTER 4.

IN SAMARIA. *Verſes 1-42.*

When therefore the Lord knew that the Pharisees had heard that He made and baptised more disciples than John the Baptist, He left Judea and departed again into Galilee. Actually Jesus did not baptise personally, but authorised His disciples to do so. The great sign of John the Baptist was baptism in water, but the great sign of Jesus was baptism in the Holy Ghost.

The Lord was then constrained to go through Samaria. Then He came near to a city of Samaria which was called Sychar (it was the capital of Samaria and was anciently known as Shechem). It was near to the piece of ground that Jacob had given to his son, Joseph (Gen. 33:19). Now a well called Jacob's well was there. Jesus therefore being very tired with His journey, sat resting on the side of the well. It was about 12 o'clock midday. There came a woman to draw water. Jesus said to her, Please give Me to drink. He did not say "us" because the disciples had gone away into the city to buy food. Then said the woman of Samaria to Him, How is it that You, being a Jew, ask a drink from me, who am a woman of Samaria? Usually Jews have no dealings with Samaritans.

Jesus answered and said to her, If you know what God is willing to give and Who it is Who is asking for a drink of natural water, you would ask a drink from Him, and He would give you a drink that would satisfy the thirst of your soul for ever.

The woman said to Him, Sir, You have nothing to draw with and the well is deep; how then could you obtain water that would satisfy my soul? Are You greater than our ancestor Jacob who gave us this well, and drank thereof, himself and his children and his cattle?

Jesus answered her and said, Whoever drinks of this water will thirst again, but the water that I shall give him will be an eternal well of water within him, and will ever gush forth with everlasting life.

The woman said to Him, Sir, please give me this water, that I never thirst again, neither have to come here to draw. Jesus said to her, Go call thy husband and come back to Me. The woman answered, I have no husband. Jesus said to her, You have well said you have no husband, for you have had five husbands, and the one you now live with is not really your

husband. In that sense you are truthful in saying you have no husband.

The woman said to Him, Sir, I perceive that You are a prophet and know all about me. Tell me which is correct. Our forefathers worshipped in this mountain of Gerizim, and you Jews say that Jerusalem is the place where men ought to worship?

Jesus said to her, Woman, believe Me, the hour is nigh at hand when neither in this mountain nor in Jerusalem will you solely worship God the Father. You Samaritans worship a God Whom you do not really know. We Jews worship a God Who is real, for the saving knowledge of God has been revealed to and through the Jews. But the hour is near, yea, exists now, when true worshippers will worship the Father, not in some special place, but in their own spirit and with a true spiritual experience, for the Father seeks such to worship Him. God is a Spirit, and those who worship Him must worship Him in spirit and sincerity.

The woman said to Him, I know that the Messiah is coming, Who is called the Anointed One of God. When He is come He will tell us all things. Jesus said to her, I Who speak to you am He.

Then His disciples came and marvelled that He was talking so freely with the woman, yet no one said to the woman, What do you want? Neither said they to Jesus, Why do You talk with her?

The woman then left her waterpot, and went quickly into the city, and said to the men, Come and see a man who has told me all things that ever I did. Surely this is the Messiah, The Anointed One from God. Then they hurried out from the city and came to Him.

In the meantime His disciples pleaded with Him, saying, Master, eat. But He said to them, I have hidden food to eat which you know nothing about. Then the disciples said to one another, Has some man brought Him food to eat?

Jesus said to them, My meat is to do the will of Him Who sent Me, and to finish His work. Do not say we have to wait four months for harvest, but lift up your eyes upon human fields, for they are white already to harvest. And he who reaps will receive eternal wages and reap eternal fruit, and those who have sown and those who reap will rejoice together.

And in this instance the saying is indeed true. One sows and another reaps.

In buying bread I sent you to reap that upon which you bestowed no labour. Other men did the sowing; you have entered into their labours. Many of the Samaritans of that city then believed on Him because of the testimony of the woman, who said, He told me all things whatever I did.

So when the Samaritans were come to Him, they besought Him that He would tarry with them, and He abode there for two days. And many more believed on Him as they listened to His words. And they said to the woman, Now we believe, not because of what you told us, but because we have heard Him for ourselves, and now we know that this is indeed the Christ, the Saviour of the world.

#### IN GALILEE AGAIN. *Verses 43-54.*

After two days Jesus departed from the Samaritans, and went into Galilee, for Jesus Himself taught that, generally speaking, a prophet is not wanted in the very place where he belongs. Jerusalem was the obvious place where Jesus should be teaching, but Jerusalem did not want Him. The next place where He should have been welcomed was His own town of Nazareth in Galilee, but there they did not receive Him, although in other parts of Galilee He was gladly welcomed.

When He came into Galilee the Galileans received Him, having seen all that He had done at Jerusalem at the feast of the Passover, for many of them had attended the same feast.

So Jesus came again to Cana of Galilee where He had made the water wine.

And there was a certain nobleman whose son was sick at Capernaum. When he heard that Jesus had come out of Judea into Galilee he went to Him, and besought Him that He would come down and heal his son, for he was at the point of death. Then said Jesus to him, Except you see signs and wonders you will not believe. The nobleman said to Him, Sir, come down before my child dies. Jesus said to him, Go your way, your son lives. And the man believed the word that Jesus spoke to him, and went his way.

As He was now going down, his servants met him, and told him, saying, Your son is living and well. Then enquired he of them concerning the time when his son began to get better. They said to him, Yesterday at the seventh

hour the fever immediately and entirely left him. So the father knew that it was at the same time in which Jesus said to him, Your son is living and well. The father and his whole house then believed that Jesus was indeed the Messiah.

This is the second miracle that Jesus performed when He came out of Judea into Galilee.

#### CHAPTER 5.

##### THE HEALING AT BETHESDA. *Verses 1-18.*

After this there was a Jewish feast, probably the Passover, and Jesus went up to Jerusalem. Now there was a pool with porticoes or porches at Jerusalem by the Sheep Gate (probably the Gate through which the sheep were taken for sacrifice, which was called in the Hebrew tongue, Bethesda, or House of Mercy). In the porches there lay a great multitude of sick people—the blind, the crippled, and the paralysed, waiting for the bubbling spring to arise in the water, a spring which was reputed to have healing properties. It was commonly believed that the first one who stepped into these bubbling waters would be healed of whatsoever disease he had.

A certain man was there who had been infirm for 38 years. When Jesus saw him lying there, and knew that he had been like that for a long time, He said to him, Will you be made whole? The impotent man answered Him, Sir, I have no man to put me into the pool when it is stirred up, and while I am struggling to get down to it somebody else steps down before me.

Jesus said to him, Rise, take up your pallet-bed and walk. And immediately the man was made healthy, and took up his bed and walked. That day was the Sabbath.

The Jews therefore said to the man, It is the Sabbath day, it is not lawful for you to be carrying your pallet-bed. He answered them, He Who made me whole the same said to me, Take up your pallet-bed and walk. Then they asked Him, Who was the man who said to you, Take up your bed and walk. And he who was healed did not know who it was, for Jesus had withdrawn Himself, because a multitude was in that place.

Afterwards Jesus found the man in the Temple, and said to him, Behold, you are made whole, do not sin any more against God lest a worse thing comes upon you. The man

departed, and told the Jews that it was Jesus who had made him whole.

Therefore did the Jews persecute Jesus, and sought to slay Him, because He had done these things on the Sabbath day. But Jesus answered and said, My Heavenly Father performs deeds of mercy on the Sabbath day, and I work in the same way. Therefore the Jews sought to kill Him all the more because He had not only broken the Sabbath, but also said that God was His Father, and that He was free to do what God did—thus making Himself equal with God.

#### JESUS TALKS ABOUT HIMSELF. *Verses 19-47.*

Then Jesus said to them, Verily, verily, I say to you, the Son can indeed do nothing by Himself, but what He sees the Father do, that He does, for whatever the Father does the Son is also free to do. For the Father loves the Son and shows Him all things that He Himself does and will show Him greater works than these, that you will marvel. For as the Father raises up even the dead, and gives them life, so the Son gives life to whosoever He will. For the Father will not now be the final judge of man, for He has entrusted that judgment to the Son, that all men should honour the Son, even as they honour the Father. He who honours not the Son does not honour the Father Who sent Him.

Verily, verily, I say to you, he who hears My Word and believes on Him Who sent Me has everlasting life, and shall never come into condemnation, but is already passed from a state of death into a state of life.

Verily, verily, I say to you, the hour is coming, and even is now present, when the dead shall hear the voice of the Son of God, and those who hear shall live. For as the Father has eternal life in Himself, so He has eternally given the Son to have life in Himself. And has given Him authority to act as judge also, because He is the Son of Man.

Marvel not at this saying, for the hour is coming when all that are in the graves shall hear the voice of the Son of God, and shall come forth, those who have done good unto the resurrection of life, and those who have done evil to the resurrection of judgment.

I can of Myself do nothing: as I hear from My Father so I judge, and My judgment is correct because I do not seek My own will, but the will of the Father Who has sent Me.

If I simply talked about Myself My witness could not be depended upon, but there is Another Who bears witness of Me, even God the Father, and I know that the witness which He witnesses of Me is true. You went to John the prophet, and John told you the truth. But I do not need man's testimony, but I use it because by believing John's testimony of Me you will be saved.

He was a burning and a shining lamp, and you were quite willing for a time to rejoice in his light, but I have greater witness than John's witness—the works which the Father has given Me to do and finish prove and will prove that the Father has sent Me.

And the Father Himself Who sent Me has borne witness of Me. You have neither heard His voice at any time nor seen His shape. You have not His word abiding in you, for He Whom He has sent you do not believe.

Go on searching the Scriptures, for in them you have eternal life promised to you. Yet those Scriptures are the very writings which speak of Me, yet you will not come to Me that you may have life. I do not receive any honour from men. But I know you through and through, and I know you have not love for God within you.

I am come in My Father's name and you receive Me not. If another come in his own name (Anti-Christ) you will receive him.

How can you believe in Me when you are constantly seeking honour from each other and not the honour which comes from God only? Do not think I will accuse you to the Father. There is one who accuses you—even Moses (in his Law), in whom you trust. For if you had believed Moses you would have believed Me, for he wrote of Me. But if you do not believe his writings, how can I expect you to believe My words?

#### CHAPTER 6.

##### THE MIRACULOUS MEAL AND CONSEQUENCES. *Verses 1-21.*

After these things Jesus went over the sea of Galilee, which is also called the Sea of Tiberias, after the name of the important town built on its shores by Herod Antipas.

A great multitude followed Him because they saw the miracles He performed upon the diseased.

Then He went up into a mountain, and there He sat with His disciples. The Jewish feast

of the Passover was approaching. When Jesus lifted up His eyes and saw a great company of people, He said to Philip, Where shall we buy bread that these may eat? Jesus only said this to test Philip, for He knew what He would do. Philip said, Two hundred denarius is not sufficient to provide even a little for them (a denarius was equal to an average day's wage). One of His disciples, Andrew, Simon Peter's brother, said to Him, There is a lad here who has five loaves and two small fish, but what use are they among so many? Jesus said, Make the people sit down, There was much grass in that place. So they sat down, in number about five thousand. Jesus took the loaves, and having given thanks to God for them, distributed to the disciples and the disciples to the sitting-down multitude. He also distributed the fish. All had as much as they desired.

When they were filled He said to His disciples, Gather up the broken pieces that remain that nothing be lost. Therefore, they gathered the fragments together and filled twelve medium-sized baskets.

Then these people, when they had seen the miracle that Jesus did, said, This is certainly that prophet (Deut. 18:15-18) which Moses said should come into the world. When Jesus therefore perceived they would come and forcibly make Him their King He departed again into a mountain alone. And when it was evening His disciples went down to the sea shore, and entered into a ship, and sailed over toward Capernaum. It got quite dark, and still Jesus had not come to them. Then a storm arose because of a great wind that blew. So when they had with much difficulty rowed about three or four miles they saw Jesus walking on the sea and drawing near to the ship, and they were very much afraid. He said to them, It is I, be not afraid. Then they willingly received Him into the ship, and immediately the ship was at its destination.

#### MIRACULOUS TEACHING. *Verses 22-71.*

The day following, when the people who stood on the other side of the sea saw that only one boat had reached the far side, and that it was the disciples' boat, and that Jesus had not departed in that boat, and yet He was not to be found on their side, they were perplexed. Therefore they took ship and came to Capernaum seeking for Jesus, and when they had

found Him on the other side they asked in amazement, Master, how did You get here? (The people had crossed the lake in ships that had come from Tiberias, near to the place where the bread miracle had been wrought). Jesus did not answer them, but simply said, Verily, I say to you, you seek Me, not because of the miracle and what it all means from the standpoint of God, but you seek Me because you are fed and satisfied, and want a continuation of it. Do not be anxious over food which perishes, but be anxious to get that food which endures to everlasting life, which the Son of Man will give you, for God the Father has put His seal upon Him for that very purpose.

Then said the people to Him, What shall we do in order that we might work the works of God? Jesus answered, This is the first work God wishes you to do, simply to believe on the Son Whom He hath sent.

They said therefore to Him, What sign do you show then that we may see it and truly believe on You? What are You going to do? Our forefathers when they came out of Egypt did eat manna in the wilderness, just as it is written, He gave them bread from Heaven to eat, (Ps. 78:24-25). That was a great sign, what sign shall we have from You?

Jesus said, Verily, verily, I say to you, Moses did not give you that bread from Heaven. My Father gave it you, and now My Father will give you the true bread from Heaven. For the bread of God is He Who comes down from Heaven, and gives His life to redeem and feed the world. They said to Him, Lord, evermore give us this bread. Jesus said to them, I am that bread of life. He who comes to Me will never hunger, and he who believes on Me will never thirst. But I say to you, you have already had an opportunity to eat of this bread, but you have not believed on Me. But all that the Father gives to Me will indeed come to Me, and he who comes to Me I will in no wise cast out. For I came down from Heaven, not to do My own will, but the will of Him Who sent Me. This is My Father's will Who has sent Me, that of all those whom He has given Me I should not lose one, but should raise every one up at the last day in glorious resurrection life. This is the will of God Who sent Me, that everyone who sees Me—the Son—and believes on Me, shall have everlasting life, and I will raise Him up to resurrection life when his day of final judgment comes.



The Jews then murmured at Him because He said, I am the bread which came down from Heaven. And they said, This is only Jesus, the Son of Joseph, whose Father and Mother we know. How can He say, He came down from Heaven. Jesus, therefore, answered and said to them, Murmur not among yourselves. No man can come to Me except the Father Who has sent Me draw him, and I will raise him up at the last day.

It is written of God's people in the prophets, And they shall be all taught of God. Every man, therefore, who has heard and heeded the Father comes to Me. Not that any one has seen the Father excepting He Who came from God. I have seen the Father.

Verily, verily, I say to you, He who believes in Me has everlasting life. I am the bread of everlasting life. Your forefathers ate manna in the wilderness and have died. But I am the true bread which has come down from Heaven, and a man who eats of Me shall never die. I am the everlasting life-bread which came down from Heaven. If any man eats of Me he will live for ever, and the bread which I give you is My flesh which I will give you in order that the world may have life. The Jews therefore argued amongst themselves, saying, How can this man give us His flesh to eat? Then Jesus said to them, Verily, verily, I say to you, Except you eat of the flesh of the Son of Man and drink His blood, and all that these things mean, then you have no life in you. But whoever gets the true values out of My sacrificed flesh and poured-out blood has eternal life, and I will raise him up at the final day of his judgment. For My flesh is bread indeed, and My blood is drink indeed. He who eats My flesh and drinks My blood dwells in Me and I in him.

As the living Father God has sent Me and I live by partaking of Him, so he who partakes of Me shall live by Me for ever. This is the real bread which has come down from Heaven, not manna-bread like your fathers ate and died. But he who eats of Me shall live for ever.

These things Jesus said in the synagogue of the Jews, as He taught in Capernaum. Many therefore of His disciples when they heard these words said, These words are too difficult for us to understand. Who can really believe them? When Jesus knew that His disciples were complaining about His words, He said to them, Do such words offend you? Will you still be offended if you actually see the Son of

Man ascend up to God where He was before? It is the Spirit of God Who really gives life—the flesh is valueless. The words that I speak to you they are words of the Spirit and they are words which give life.

But there are some of you that do not believe. For Jesus knew from the beginning who they were who believed not, and He knew who would betray Him. Therefore, He said to them, No man can truly come to Me except My Father draws him.

From that time many of His disciples went back and did not follow Him any more. Then said Jesus to the twelve, Will you also go away? Then Simon Peter answered Him, Lord, to whom shall we go? You have the words of eternal life. We believe and are sure that you are the Messiah, the Son of the living God. Jesus simply said, Have not I chosen you twelve, and one of you is possessed by the Devil! He spoke of Judas Iscariot, the son of one called Simon. It was Judas who was going to betray Jesus, and he was one of the Twelve.

## CHAPTER 7.

AT THE FEAST OF TABERNACLES. *Verses 1-52.*

After these events Jesus travelled in Galilee, for He would not travel in Judea, because the Jews sought to kill Him.

Now the Jewish Feast of Tabernacles was at hand. The brethren of Jesus therefore said to Him, Depart from here and go to Judea, that Your disciples there may see the miracles You do. For there is no man who wishes to be known openly who continues to do things secretly. If You are going to keep on doing these things, then let the world know. His brethren at that time did not believe on Him. Then Jesus said to them, My time is not at this moment ready. You are always ready, because you only consult your own wishes, but I consult My Heavenly Father. The world cannot hate you because you always fit in with the world, but Me it hateth because I testify that the works of it are evil. You go up to the feast. I am not going up to the feast just at this moment, for My time to go has not arrived yet. When He had said these words He abode still in Galilee. But after His brethren had gone up to the feast, then He also went up, not openly, but privately.

Then the Jews looked out for Him at the Feast, and said, Where is He? And there was much talk amongst the people concerning Him, for some said, He is a good man, and others



said, No, He is a deceiver. However, nobody spoke openly against Him because they feared what the multitude of the Jews would do. Now about the middle of the Feast Jesus went up to the Temple and taught. And the Jews marvelled, saying, How does this man have such educated knowledge, for He has never been properly trained? Jesus answered them and said, My knowledge is not from Myself, but from God Who sent Me. If any man really wants to know God's will, then he will know whether My doctrine is from God or whether I have simply imagined it. He who speaks out of his own imagination seeks his own glory, but He Who seeks the glory of the One Who sent Him can be trusted, for no unrighteousness is in Him. Did not Moses give you God's law, yet none of you in spirit keeps the law. Why do you plot to kill Me? The people said, You are inspired by a demon. How do You know we are trying to kill You?

Jesus answered them, I have done one outstanding miraculous work in your midst, that of healing the impotent man at the Bethesda pool on the Sabbath day, and you marvel at such a thing on such a day.

Moses instructed you to observe circumcision, not because it originated with Moses, but it originally came from your forefather, Abraham, and you do not hesitate to circumcise a man on the Sabbath day that the law of Moses concerning circumcision on the eighth day be not broken. Why then are you angry at Me because I made a man completely whole on the Sabbath day?

Judge not according to the surface of things, but judge carefully and righteously. Then said some of the people of Jerusalem, Is not this the One they are seeking to kill? But lo, He speaks boldly and openly, and they say nothing to Him. Do the rulers know that really this is indeed the Messiah? But then how can that be, for we know where this Man comes from, but no one will know where the Messiah comes from.

Then cried Jesus in the Temple as He taught, saying, You really know Me, and know where I come from. You know I am not come of Myself, but the Father Who sent Me is reliable, and yet you do not know Him in such a way that you honour Him. But I know Him, for I am from Him, and He has sent Me. Then they sought to arrest Him, but no man laid hands on Him because His time for arrest had not come.

And many of the people believed, and said, When Messiah comes He will not do more miracles than Jesus does, so this Jesus must be the Messiah.

The Pharisees knew that the people were thinking such things concerning Him, and so they and the chief priests sent officers to arrest Him.

Then said Jesus to them, Yet a short while longer I am with you, and then I go to Him Who sent Me. You will then seek Me and not find Me, for where I am going you cannot come.

Then said the Jews among themselves, Where will He go that we shall not find Him? Will He go to the lost Tribes among the Gentiles, and teach these Israel-Gentiles? What does He mean by saying, You will seek Me and shall not find Me, and where I am there you cannot come?

On the last day of the feast Jesus stood near to the great Laver in the Temple from whence the water flowed out through the mouths of the sculptured oxen upon which the great container of water rested. He cried aloud, saying, If any man thirst let him come to Me and drink. I am the great Heavenly Laver, and whoever drinks of Me there shall be sent forth from his innermost being rivers of living water.

But Jesus spoke this of the Holy Spirit which those who believed on Him were to receive, for the Holy Ghost was not yet given in Pentecostal fulness, because Jesus was not yet glorified.

Many of the people when they heard this saying, said, Of a truth this is the Prophet we are expecting, spoken of by Moses (Deut. 18: 15-18). Others said, This is indeed the Messiah.

But others sneered and said, The Messiah will not come out of Galilee. Has not the Scripture said that the Messiah will be a descendant of David and come out from Bethlehem, where David was born?

So there was a division among the people because of Jesus.

And some of them would have arrested Jesus, but yet no man laid hands on Him. Then came the officers to the chief priests and Pharisees, and they said to them, Why have you not brought Him? But all the officers could say was, Never man spoke like this Man.

Then answered the Pharisees, Are you also deluded? Is it not clear to you that none of the leaders of the Pharisees have believed on Him? But the people who do not understand

the Scriptures and are being influenced by Him are cursed of God. One of their number, Nicodemus, however, said to them—the one that came to Jesus by night—Our law does not condemn any man before it hears what he has to say and knows all about him.

They answered and said, Are you going to believe on Him like these deluded Gentiles? Search the Scriptures again and again, and you will never find that a prophet will come out of Galilee.

## CHAPTER 8.

### JESUS SPEAKS OF HIMSELF. *Verses 1-59.*

Every man went to his own house, but Jesus went to the Mount of Olives. Early in the morning He came again into the Temple, and all the people came to Him, and He sat down and taught them. The Scribes and Pharisees brought to Him a woman taken in the act of adultery, and when they had set her in the midst they say to Him, Master, this woman was taken in adultery, in the very act. She has broken the law of Moses, and that law says she must be stoned. What do You say?

This they said, tempting Him that they might have some ground for accusing Him. Jesus at first said nothing, but just stooped down and wrote on the ground, as though He did not hear them. But they continued asking Him, so He lifted up Himself, and simply said to them, He who has never broken the law of Moses, let him cast the first stone. And again He stooped down and wrote on the ground. (Was He writing the sins of those before Him?)

When they heard what Jesus said they were convicted by their own conscience, and they went out one by one, beginning at the eldest, right down to the youngest.

Jesus was left alone with the woman still standing in the midst. Jesus lifted His eyes again, and seeing only the woman He said to her, Woman, where are your accusers? Has not one stayed behind to prove your guilt? She said, No one, Lord. Jesus said to her, Neither do I condemn you. Go and sin no more.

Then Jesus said again to them, I am the light of the world. He who follows Me will not walk in darkness, but shall have the light of life.

The Pharisees, therefore, said to Him, You are talking about Yourself, Your witness is therefore not dependable. Jesus answered and said to them, Though I am apparently the only

One Who witnesses of Myself, yet My record is true, for I know where I came from and where I am going. You judge after the natural. I do not. But if I judge, My judgment is proved to be true, for I am not alone, but I have the Father with Me Who sent Me, and He confirms what I say.

It is also written in your law, The testimony of two men shall be accepted as true. I bear witness of Myself, and the Father Who sent Me also bears witness of Me.

Then said they to Him, Where is your Father? Jesus answered, You do not really know Me nor My Father. If you had known Me you would also have known My Father.

These words Jesus spoke in the treasury part of the Temple, where there were 13 large money chests. No one attempted to arrest Him, for the time of His special Calvary hour of suffering had not come.

Then Jesus again said to them, I go My way, and you will seek Me and yet will die in your sins. Whither I go you cannot come.

Then said the Jews, Will He kill Himself, because He says, Where you go I cannot come? And Jesus said to them, You are from beneath; I am from above. You are of this world; I am not of this world. I said, therefore, you will die in your sins, for if you do not believe that I am the Messiah—the Son of God—you will die in your sins. Then said they to Him, Who are You? And Jesus said to them, Even the same that I said to you from the beginning. I have many things to say and to rebuke you for. But He Who sent Me is true, and I speak to the world those things I have heard from Him. They understood that He spoke to them of God the Father. Then He further said, When you have lifted up the Son of God (on the Cross) then you will know I am the Messiah, and that I can do nothing of Myself, but as My Father has taught Me, so I speak. And the Father Who sent Me is with Me. The Father has not left Me alone, for I do always those things that please Him. As Jesus spoke these words many believed on Him.

Then said Jesus to those Jews which believed on Him, If you continue in My Word then you are My disciples indeed. And you will know the truth and the truth will make you free.

They answered Him, We are descendants of Abraham, and have not been in bondage to any man. How can you then say, You shall be made free? Jesus answered them, Verily, I say

to you, Whosoever commits sin is the servant of sin. And the servant does not stay in the house and inherit it, but the Son abides for ever in the Father's house, and inherits all the Father's blessing. If the Son therefore shall free you from being a slave then you are truly free.

I know you are, humanly speaking, Abraham's descendants, but you seek to kill Me because My word is not accepted by you. I speak what I have seen with My Father, and you do that which you have seen with your father (the Devil).

They answered Him and said, Abraham is our Father.

Jesus said unto them: If Abraham were your father then you would do the things that Abraham would have done.

But now you seek to kill Me, a Man Who has told you the truth I have received from God, Abraham would not have done this. You do the deeds of your father. (Jesus here implied that their father was Satan).

They said to Him, We are not adulterously born, we have one Father only, even God. Jesus answered, If God were really your Father you would love Me for I proceed forth from God the Father. I did not come of Myself, but He sent Me.

Why do you not understand Me? It is because you will not properly listen to what I say. You are of your father, the Devil. He was a murderer from the beginning, and abode not in the truth because there is no truth in him. When he speaks he speaks from himself, for he is a liar and the father of all lies.

So, because I tell you the truth you do not believe Me. Who among you can prove that I have sinned in any way? Therefore, if I tell you the truth why do you not believe in Me? He who belongs to God hears God's words. You, therefore, cannot hear My words because you are not of God.

Then answered the Jews, Are we not correct in saying that you are a stranger to God, like the Samaritans, and are inspired by the Devil? Jesus answered, I have not a demon, but I know My Father and you dishonour Me. I seek not My own glory. There is One Who seeks glory for Me, and will judge all those who do not. Verily, verily, I say to you, If a man keep My saying He will never see death. Then said the Jews to Him, Now we know you are inspired by the Devil. Even Abraham is dead and the prophets, yet You say that if a man keep your

sayings then he will never taste of death. Are You greater than our first forefather, Abraham, who is already dead? Are You greater than the prophets likewise? Whom do You make Yourself out to be?

Jesus answered, If I honour Myself My own honour is nothing. It is the Father Who gives Me honour, of Whom, even you admit, that He is your God. Yet you have never really known Him, but I know Him. If I said I do not know Him then I should be lying, even as you lie when you say you know Him. But I really do know Him, and keep His sayings. Your forefather Abraham rejoiced to see My day, the day of the Messiah, and was very glad.

Then said the Jews to Him, You are not yet fifty years old, so how can You and Abraham have seen each other?

Jesus answered, Before Abraham existed I existed. Then they picked up stones to stone Him for blasphemy, but Jesus hid Himself, and then went out of the Temple, and He walked through the midst of them and went on His way.

## CHAPTER 9.

### THE MAN BORN BLIND. *Verses 1-41.*

As Jesus passed by He saw a man who had been blind from birth. His disciples asked Him, Master, who sinned, this man or his parents, that he was born blind? Jesus answered, In this case it was neither the man nor his parents, but his blindness was an act of God that the works of God should be made manifest in him. I must let God's works be shown forth in this blind man. The night will come when I shall not be able to work. As long as I am in the world I am the light of the world.

Having said this He spat on the ground and made clay with the spittle, and anointed the eyes of the blind man with the clay, and said to him, Now go and wash your eyes in the pool of Siloam—the pool of Siloam was a reservoir supplied by a fountain wherewith water supplies for the city were collected. So grateful were the people for this supply that the name Siloam conveyed the meaning of "Sent by God."

The blind man went therefore and washed his eyes, and came back seeing. The neighbours therefore, and they who had seen the blind man, said, Is not this the blind man who sat and begged? Some said, It is he. Others

said, It is like him. But he said, I am he. So they said to him, How were your eyes opened? He answered, A Man called Jesus made clay and anointed mine eyes, and said to me, Go to the pool of Siloam and wash. I went and washed, and I received my sight. Then said they unto him, Where is He? He said, I know not. They brought to the Pharisees him who was aforetime blind. Now it was on the Sabbath day when Jesus made the clay and opened the man's eyes. Then again the Pharisees also asked him how he received his sight. He said to them, He put clay upon mine eyes, and I washed them, and lo, I see. Therefore said some of the Pharisees, This man is not of God, because He keeps not the Sabbath day. Others said, How can a Godless man do such miracles? And there was a division among them. They say to the blind man again, What do you say about Him Who opened your eyes? He said, He is a prophet. But the Jews did not believe that the man had really been blind and received his sight until they called his parents.

Then they asked them saying, Is this your son whom you say was born blind? How is it he now sees? His parents answered them and said, We know this is indeed our son, and that he was born blind. But by what means he now sees we do not know, or who has opened his eyes we do not know. But he is old enough to answer for himself—ask him.

The parents spoke like this because they were afraid of the Jews, for the Jews had agreed already that if any man declared that Jesus was the Messiah, then such a man should be expelled from the Synagogue.

Therefore his parents said, He is of age, ask him. Then again they asked the man that was born blind, and said to him, Give God the praise—we know that Jesus is a sinner. He answered and said, Whether He is a sinner or not I do not know. One thing I know, that whereas I was blind, now I see.

Then said they to him again, What did He do to you? How did He open your eyes? He answered and said to them, I have told you already, and you do not believe me. Wherefore do you want to hear it again? Do you also want to be His disciples? Then they reviled him and said, You are His disciple; we are Moses' disciples. We know indeed that God spoke to Moses, but as for this fellow we do not know anything about Him. The man answered and said, Well, this is a marvellous

thing that you do not know where He has come from, and yet He has opened mine eyes. Now we know very well that God does not answer the prayer of the godless, but if any man be a worshipper of God and does His will, then He hears him. Since the world began have you ever heard of anybody opening the eyes of one who was born blind?

If this Man were not of God He could do nothing. They answered and said to him, You were altogether born in sins, and do you presume to teach us? And they excommunicated him.

When Jesus had heard they had done this, He found the man, and said to him, Do you believe in the Son of God? He answered and said, Who is He, Lord, that I might believe on Him? And Jesus said, You have now seen Him. It is He Who is talking with you. And he said, Lord, I believe, and he worshipped Him.

Jesus said, To prove and judge men I came into this world, that those who do not see may indeed see, and those who boastfully think they see may be made blind.

Then some of the Pharisees when they heard these words said to Him, Do You mean that we are blind? Jesus said, If you were blind you would not be condemned as sinners for not believing on Me, but now you say, you see, and yet you do not believe on Me—therefore you are indeed sinners.

## CHAPTER 10.

### CHRIST THE SHEPHERD. *Verses 1-42.*

Verily, verily, I say to you, he that does not enter the sheepfold by the gate, but enters by climbing over the wall, is an intruder and a thief. But he who enters by the proper entrance is truly the shepherd of the sheep. To him the gate-keeper opens the gate, and the shepherd calls his own sheep by name and sends them forth. Then having watched them go forth from the fold, he places himself in front of them, and goes before them, and they follow him, for they recognise his voice. A stranger they will not follow, but they flee from him, for they do not recognise the voice of strangers.

This parable Jesus spoke to them, but they did not really understand the things He said to them.

Then Jesus spoke plainly to them, and said, I am the gate of the sheepfold. All who came

before Me and claimed to be the Messiah were out intruders and thieves, but the real sheep did not listen to them. I am the gate of the sheep. By Me, if any man enter into the Heavenly fold he will be safe, and will move freely about, and find safety and pasture. The thief only comes to kill and destroy. I am come that they might have life and that they might have it more abundantly. I am the Good Shepherd, the Good Shepherd gives His life for the sheep; but he who is simply a hireling and not the true Shepherd, to whom the sheep do not really belong, when he sees the wolf coming, leaves the sheep and flees away. Then the wolf catches the sheep and scatters the flock.

The hired servant fleeth just because he is paid for his work, and does not care for the sheep. I am the Good Shepherd and know My sheep and My sheep know Me. As the Father knows Me even so I know the Father, and I lay down My life for the sheep. Other sheep I have which are not of this Jewish fold: them also must I bring into My all-embracing fold. These other sheep will hear My voice, and then there will be one fold and one Shepherd for all (the Kingdom of God). Therefore My Father loves Me because I lay down My life in sacrifice in order that I may take it again in resurrection. No man really will take My life from Me. I lay it down willingly from Myself. I have power to lay it down, and I have power to take it again. This instruction I have received from My Father.

There was a division therefore again among the Jews because of these sayings. Many of them said, He is demon-possessed and is mad. Why do you listen to Him? Others said, These are not the words of a man who has a demon. Can a demon open the eyes of the blind?

At Jerusalem it was the time of the Feast of Dedication. It was a feast instituted by Judas Maccabees in connection with the purifying of the Temple after it had been defiled by Antiochus Epiphanes (Adam Clarke, the Commentator says, When Antiochus had heard that the Jews made great rejoicing on his supposed death, he returned to Jerusalem and slew 40,000 of them and sold another 40,000 into captivity, and sacrificed a sow on the Altar of Burnt Offering in the Temple. Then made broth of its flesh and sprinkled the whole Temple with the broth).

It was winter time, and Jesus walked in the Temple in Solomon's porch (Did He foresee

Acts 5:12?) Then came the Jews round Him, and said to Him, How long do You leave us in doubt? If You are the Messiah tell us plainly. Jesus answered them, I told you and you did not believe Me. The works that I do in My Father's Name they prove I am the Messiah. But you do not believe because you are not My sheep, just as I told you. My sheep hear My voice, and I know them and they follow Me. And I give to them eternal life, and they will never perish, neither will any man pluck them out of My hand. My Father Who gave them to Me is greater in power than all, and certainly no man is able to pluck them out of My Father's hand. I and My Father are one.

Then the Jews took up stones again to stone Him. Jesus answered them, Many good works have I shown you from My Father, for which of these works do you stone Me? The Jews answered Him, For a good work we do not stone You, but for blasphemy, because that You being only a man declarest that You are God. Jesus answered, Is it not written in your law (Ps. 82:6), I said, You are Gods (because you are delegated representatives of God to others). If you call those Gods to whom the Word of God came, and certainly the Scripture cannot be broken, then why do you say that I Who have been specially sent from My Father am committing blasphemy when I say I am the Son of God?

If I do not the works of My Father, then do not believe Me. But if I do, though you do not believe My words, then believe in Me for My works' sakes. Believe that the Father is in Me and I in Him. Therefore they sought again to arrest Him, but He escaped out of their hand, and went beyond Jordan into the same place where John the Baptist at first baptised, and there He abode. And many resorted to Him, and said, John did no miracle, but all things that John spoke about this man have proved true. And many believed on Him there.

## CHAPTER 11.

MARY, MARTHA, LAZARUS. Verses 1-57.

Now a certain man was very ill, named Lazarus. He was the brother of Mary and Martha of Bethany. It was the Mary who anointed the Lord with ointment, and wiped His feet with her hair. Therefore Lazarus' sister sent to Jesus, saying, Lord, behold our brother whom You love is very ill. When Jesus

heard this He said, This sickness is not unto death, but for the glory of God, and the Son of God must be exalted in connection with his illness.

Now Jesus had a homely love for Martha, Mary and Lazarus. When He heard, therefore, that Lazarus was ill, He only abode two days' longer at the place where He was, and then said to His disciples, Let us go into Judea again. His disciples protested, saying, Master, only recently the Jews sought to kill You, and are You going back there again? Jesus answered, There are twelve hours of daylight each day. The man who walks about in daylight will not stumble, but he who walks about in the night will stumble because he has no light with him. It is all right for Me to go back to Judea, because I am walking in the light of My Father's guidance. Our friend Lazarus is sleeping, and I am going to awake him from his sleep.

Then the disciples said, Lord, if he is sleeping he is recovering and all is well. Howbeit Jesus really referred to his death, but they thought He was referring to taking rest in sleep. Then Jesus removed their doubt by saying plainly to them, Lazarus is dead. I am glad for your sakes I was not there before he died, because now an event will take place which will cause you fully to believe on Me. However, let us go to him.

Then said Thomas, the twin, to the other disciples, Let us also go with Him and be faithful to Him unto death, for surely the Jews will kill Him.

When Jesus arrived He found that Lazarus had been in the grave four days. Now Bethany was near Jerusalem, only about two miles away, and many of the Jews came from Jerusalem to Martha and Mary to comfort them concerning Lazarus. Then Martha, as soon as she heard that Jesus was coming, went and met Him, but Mary remained in the house. Then said Martha to Jesus, Lord, if You had been here my brother would not have died, but I know that even now whatever You ask of God will be done for You. Jesus said to her, Your brother will rise again. Martha said, I know he will rise again at the resurrection of righteous people on the day when the righteous are judged.

Jesus said to her, I am the source of that resurrection and that life. He who believes in Me, even though he is physically dead, will yet

rise again. Whosoever is alive and believes in Me shall never spiritually die. Do you believe this?

She says to Him, Yes Lord, I believe that You are the Christ, the Son of God Who will come into the world.

And when she had so spoken she went and called Mary, her sister, privately, and said, The Master, Jesus, has come and waits to know where You are. As soon as Mary heard this she arose quickly and went to Jesus.

Now Jesus had not yet arrived in the town, but was at the place outside where Martha met Him. The Jews which were in the home to comfort her, when they saw Mary rise up quickly and go out, followed her, saying, She is going to the grave to weep there. Then, when Mary was come where Jesus was and saw Him, she fell down at His feet saying, Lord, if You had been here my brother would not have died. When Jesus therefore saw her weeping, and the Jews also weeping who came with her, He groaned in His spirit and was greatly troubled. He was battling against Satan, who had the monopoly and right of death outside the scope of Christ's redemption.

Jesus said, Where have you laid him? They said, Lord, come and see. Then Jesus wept. Then said the Jews, Behold, how He loved him! And they further said, Could not this Man, Who opens the eyes of the blind, have caused even Lazarus not to have died?

Jesus, therefore, again groaning in Himself, went to the grave. It was a cave and a large stone lay upon it. Jesus said, Take away the stone. Martha, the sister of the dead man, said unto Jesus, Lord, by this time he stinketh, for he has been dead four days. Jesus said to her, Did I not say to you that if you would believe you would see the glory of God? Then they took away the stone from the place where the dead man was laid. And Jesus lifted up His eyes and said, Father, I thank You that You have heard Me. I know that You always hear Me, but because of the people who are listening I have thus spoken that they may believe You have sent Me. When He had thus spoken He cried with a loud voice, Lazarus, come forth. Then he who had been dead came forth, bound hand and foot with grave clothes and his face bound with a cloth. Jesus said to them, Loose him and let him go.

Then many of the Jews which came to Mary and saw the things which Jesus did, believed

on Him. But some went to the Pharisees and told them what Jesus had done. Then the chief priests and Pharisees gathered a council together and said, What shall we do, for this Man does many miracles? If we let Him alone, then everybody will believe on Him, and the Romans will come and take away our city and nationality. Then one of them, Caiaphas, being the High Priest at that time, said to them, You are entirely ignorant; and you do not understand that it is best for us that one man should die for all people, in order to save all people from perishing. He said this, not out of his own mind, but with sudden inspiration from God, because he was the official High Priest, and God forced him to prophesy that Jesus would die for the Israelitish nation, and not for that nation only, but that He should gather in one the children of God scattered abroad everywhere. Then from that day they took counsel together how they might put Him to death. Jesus therefore walked no more openly among the Jews, but went into the country near to the wilderness to a city called Ephraim, near to Bethel, and stayed there with His disciples. And the Jewish Passover was near at hand, and many went out of the country districts up to Jerusalem before the Passover, to purify themselves after having completed a vow.

Then they sought for Jesus, and said among themselves, Do you think He will come to the feast? Now both the chief priests and the Pharisees had given a commandment that if anyone knew where He was he should reveal it, that they might arrest Him.

## CHAPTER 12.

AT BETHANY AND JERUSALEM. *Verses 1-50.*

Then Jesus, six days before the Passover Feast, came to Bethany where Lazarus lived who had been raised from the dead. There they made Jesus a supper, and Martha served, and Lazarus was one of those who sat at the table with Jesus. Then Mary took a pound of ointment—very costly—and anointed the feet of Jesus, and wiped His feet with her hair, and the house was filled with the fragrance of the ointment. Then said one of His disciples, Judas Iscariot, the son of one named Simon, who would betray Him, Why was not the ointment sold for three hundred denarius (about the wages for 300 days), and given to the poor? This, he said, not because he troubled about the poor, but because he was a thief and had the

money bag, and carried the contents thereof. Then said Jesus, Let her alone, against the day of My burying she has stored this ointment. The poor you always have with you, but you have not the Son of God always with you.

Many of the Jews, therefore, heard that Jesus was there, and they came, not simply for Jesus' sake, but that they might see Lazarus whom Jesus had raised from the dead. But the chief priests consulted together with the idea of putting Lazarus to death, for because of him, many of the Jews believed on Jesus.

And the next day many people who were come to the feast, when they heard that Jesus was approaching Jerusalem, took branches of palm trees, and went forth to meet Him, and cried, Hosanna, Blessed is the King of Israel Who comes in the name of God. And Jesus, when He had found a young ass, sat thereon, as it is written in Zechariah 9:9, Fear not, daughter of Zion, behold, your King comes, sitting on an ass's colt.

These things the disciples did not understand at first, but when Jesus was glorified, then they remembered that these things were written of Him, and that they had been fulfilled in Him.

The people therefore who were with Him when He called Lazarus out of the grave, bare record of what had happened. Because of this the people also met Him when they heard that He had done this great miracle. The Pharisees therefore said among themselves, See how we prevail nothing. Behold, it seems as though the world has gone after Him.

And there were certain Greek proselytes who had come to worship the God of Israel at the Feast. The same came to Philip, who was from Bethsaida of Galilee, and desired him, saying, Sir, we would see Jesus. Philip told Andrew, and Andrew and Philip told Jesus, And Jesus answered them saying, The time has now come for the Son of Man to be glorified. Verily, verily, I say to you, Except a grain of wheat fall into the ground and die it abides alone, but if it dies then it brings forth much fruit. He who selfishly loves his life shall lose it, and he who renounces his life in this world shall keep it unto life eternal. If any man serves Me let him follow Me, and where I am there shall also My servant be. If any man serve Me him will My Father honour. Now is My soul greatly troubled, and what shall I say? Shall I say, Father, save Me from this hour? I cannot say that because it was for this cause I came into



the world. I will simply say, Father, glorify Thy Name. Then there came a voice from Heaven saying, I have both glorified My Name in the past, and will glorify it again in the present and future.

The people therefore who stood by said that it thundered; others said that an Angel spoke to Jesus. Jesus answered, This Voice came not for My sake, but for yours. And now the first main judgment upon this world is to be revealed, and the Prince of the world, Satan, shall be utterly cast out from any access into Heaven. (Up to the time of the Cross Satan had a limited access to the presence of God, even as Judas had access to the Son of God). And I if I be lifted up from the earth I will draw all men toward Me (But the drawing can be resisted). This Jesus said in order to give an idea of what kind of death He would die, for truly He was lifted up on the Cross to die.

The people answered Him, We have heard from the Scriptures that the Messiah will abide for ever, and how then do You say that the Son of Man must be lifted up and crucified? Who is this Son of Man? Then Jesus said to them, Just for a short while the light of the world will remain with you. Walk in the light lest darkness come upon you, for he who walks in darkness does not know where he is going. While you have light take full advantage of it, that you may be the children of the light.

These things Jesus said, and then departed and hid Himself from them. But though the Lord had done so many miracles before the eyes of the people, yet they did not believe on Him, and thus the saying of Isaiah was fulfilled, when he said, Lord, how few have believed our report. Therefore God would not let the people believe with the mind because they had blinded themselves in their hearts, and Isaiah's prophecy was fulfilled; God has blinded their eyes and hardened their heart that they should not see with their eyes, nor understand with their heart and be converted by Me. These things Isaiah said when in prophecy he saw Christ's glory and spoke about Him.

Nevertheless among the chief priests there were many who believed on Jesus, but because of the Pharisees they did not openly declare their belief, lest they should be put out of the Synagogue, for they loved the praise of men more than the praise of God.

Jesus cried and said, He who believes on Me does not believe primarily upon Me, but upon

Him Who sent Me. He who sees and recognises Me sees and recognises the Father Who sent Me. I am come a light into the darkness, that whosoever believes on Me should not abide in darkness. And if any man hears My words and believes not, I do not therefore now judge him, for I came at this time not to judge the world, but to save the world. He who rejects Me and My words will have My words to judge him on the final judgment day. For I have not spoken of Myself, but the Father Who sent Me has told Me what to say, and I know that His commandment brings life everlasting. In whatsoever I say therefore I speak exactly as My Father speaks.

### CHAPTER 13.

#### JESUS TEACHES HUMILITY. *Verses 1-38.*

Now before the Feast of the Passover, on the Wednesday, when Jesus knew that His hour of death had come, and He would depart out of the world to the Father, having loved His own whom He had gathered out of the world, He still loved them right to the end.

While supper was being eaten, the Devil having now fixed it in the heart of Judas Iscariot, the son of one called Simon, to betray Him, Jesus knowing that the Father had given all things into His hands, and that He had come from God and would go back to God, rose from supper and laid aside His outer garment, and took a towel and girded Himself. After that, He poured water into a basin and began to wash the disciples' feet, and to wipe them with the towel with which He was girded.

Then came Peter's turn to have his feet washed, but Peter said to Him, Lord do You mean to say that even You wash my feet? Jesus answered and said, All that I will do on your behalf you do not yet understand or know, but you will know afterwards.

Peter said, You shall never wash my feet. Jesus answered him, If I do not wash you, then you have no part with Me. Simon Peter then immediately said to Him, Lord if that is so, then not my feet only, but my hands as well as my feet. Jesus said, He who has already had a bath does not need any further special washing, excepting his travelled-stained feet. He then is perfectly clean. Yet you are not all clean.

Jesus said this figuratively, because He knew there was one there who would betray Him. So after Jesus had washed their feet and had

replaced His garment, He said to them, Do you know what I have done to you? You call Me Master and Lord. You say well, for such I am. But if I then, your Lord and Master, have washed your feet, then you ought also to wash one another's feet. For I have given you an example that you should do to each other as I have done to you. Verily, verily, I say to you, the servant is not greater than his Lord; neither is he who has been sent greater than he who sent him. If you believe these things then happy are you if you do them. I am not going to speak of you all. I know every one whom I have chosen, but My choice has been so that the Scripture could be fulfilled: He who has eaten bread with Me has lifted up his heel against Me (like a faithless and restive beast). Now I tell you before it comes to pass that you may believe I am indeed the Messiah. Verily, verily, I say to you, He who receiveth whomsoever I send receiveth Me, and he who receives Me receives the Father Who sent Me. When Jesus had thus spoken He was troubled in spirit, and said, Verily, verily, I say to you that one of you will betray Me. Then the disciples looked one at the other, doubting of whom He spoke.

Now there was leaning on Jesus' bosom one of His disciples, whom Jesus loved (John himself, the writer of this Gospel). Simon Peter therefore beckoned to him that he should ask Jesus of whom He spoke. He then, reclining on Jesus' breast, said, Lord, who is it? Jesus answered, He it is to whom I shall give a sop when I have dipped it. And when Jesus had dipped the sop He gave it to Judas Iscariot, the son of one called Simon. After taking the sop Satan entered into Judas. The presentation of a personally dipped sop was considered to be an act of great friendship, but Judas rejected this final act, and then Satan took full control. Then said Jesus to him, That which you intend to do let it be done quickly. But no man at the table knew for what reason Jesus said this to him. For some of them thought that because Judas had the money Jesus had said to him, Go and buy those things which we have need of for the feast period, or that he had been instructed to give something to the poor.

He then, having received the sop, went immediately out and it was NIGHT. Night in his soul as well as night in the sky. Therefore when he was gone out Jesus said, Now is the Son of Man on the very point of being

glorified, and God is to be glorified in Him. If God be glorified by Him, God will also glorify the Son of Man in Himself, yea, He will do it immediately. Little children, yet a very brief time shall I now be with you. You will seek Me, and as I said to the Jews, whither I go you cannot come. So now I say the same to you. A new commandment give I to you, that you love one another to the same extent that I love you. By this will all men know that you are My disciples, if you love one another.

Simon Peter said to Him, Lord, where are you going? Jesus answered him, Where I go you cannot follow Me now, but where I go you shall follow Me afterwards (right on to the Throne).

Peter said to Him, Lord, why cannot I follow You now? I am ready to lay down my life for You. Jesus answered, Will you lay down your life for Me! Verily, verily, I say to you, the cock shall not have finished its crowing until you have three times denied Me.

## CHAPTER 14.

### COMFORTING WORDS BEFORE CALVARY.

#### Verses 1-31.

Let not your heart be troubled; just as surely as you believe in God the Father, so you can believe in God the Son. In God's earthly Temple there are many rooms, so in My Father's Heavenly Home there are many dwelling-places. If there had not been a dwelling-place for you I would have told you. I go to prepare a special dwelling-place for you. And if I go and prepare a place for you, then of course I shall come again and receive you to Myself, that I may take you to the prepared dwelling. Where I go you know, and the way you know. Thomas said to Him, Lord, we do not know where You are going and how can we know the way? Jesus said, You know the way, because you know Me, and I am the way, and also the truth and the life. No man can ever reach the Father's presence but by Me. If you had really known Me then you would have known My Father also. From henceforth you know the Father and have seen Him. Philip said to Him, Lord, show us the Father and we shall be truly satisfied. Jesus said to him, Have I been so long with you and yet you have not known Me, Philip? He who has seen Me has seen the Father in Me. How then do you say, Show us the Father? Do you not believe that I am in the Father and the Father

is in Me? The word which I speak to you I speak, not from Myself, but the Father Who dwells in Me is responsible for the works of My words and the words of My works. Believe Me that I am in the Father and the Father in Me, or if you cannot believe My words, then believe the works which you have seen.

Verily, verily, I say to you, He who believes in Me the works that I do shall he do also, and even greater works than these will He do, because I go to My Father, and will work with Him from My Father's presence (Peter did greater works than ever Christ did when at Pentecost 3,000 were definitely converted by one sermon. Yet it was brought about because the Son had gone to the Father and sent the Holy Ghost).

And whatsoever you ask for in My name I will do it, that the Father may be glorified in the Son. If you ask anything in My name, I will do it. If you love Me keep My commandments, and I will pray the Father and He will give you another Helper that He may abide with you for ever, even the Spirit of Truth—the Holy Spirit—whom the world cannot receive because it does not see Him nor know Him, but you know Him, for He dwells with you in Me, and shall finally be also in you as in Me.

I will not leave you without a Comforter and supporting helper—you will not be left orphans. I will come to your help. Yet a little while and the world will not see Me any more, but you will see Me, and because I live you will live also. At that day when I come and see you again you will truly know that I am in My Father and you in Me and I in you.

He who knows My commandments and keeps them he it is who truly loves Me, and he who loves Me shall be loved of My Father, and I will love him and will manifest Myself to him.

Judas (or Thaddæus), not Iscariot, said to Him, Lord, how is it that You will manifest Yourself to us and not to the world? Jesus answered and said to him, If a man loves Me, he will keep My words, and My Father will love him, and We will come unto him and make our dwelling-place with him.

He who does not love Me keeps not My sayings, and My sayings are not really Mine, but the Father's Who sent Me.

These things I have said to you while I am still present with you, but the Comforter, the

Helper, Who is the Holy Spirit, Whom the Father will send in My name, He shall teach you all things, and bring all things to your remembrance whatsoever I have said to you. Peace I leave with you. My peace I give to you. Not as the world gives do I give to you. Let not your heart be troubled, neither let it be afraid.

You have heard Me say, I go away and come again to you. If you really loved Me you would rejoice because I said, I go to My Father, for My Father, in His eternity, is greater than I am in My humanity. And now I have told you before it comes to pass, that when it does come to pass you may indeed fully believe in Me. Hereafter I will not talk much with you, for Satan, the Prince of this world is coming against Me, but He will find no foothold in Me. But now that the world may know that I love the Father and that I always obey My Father's commandment, arise, let us go forth.

## CHAPTER 15.

A FEW VITAL AND FINAL WORDS. *Verses 1-27.*

As they were preparing to leave, Jesus again gathered the disciples around Him and said to them, I am the true spiritual vine and My Father is the vine-dresser. Every branch in Me that does not bear fruit He removes and every branch that bears fruit He prunes it that it may bring forth more fruit. Now you have been pruned and cleansed by the word I have spoken to you. Continue to abide in Me and I in you, just as the branch abides in the vine and the vine then abides in the branch. Unless the branch abides in the vine it cannot bear fruit; neither can you bear fruit unless you abide in Me. I am the embracing vine, you are the branches in Me. He who continues to abide in Me and I in him the same brings forth much fruit, for without Me you can do nothing. If a man does not abide in Me he is cast forth as a useless branch is cast forth, and it is withered, and men gather them and cast them into the fire to be destroyed. If you abide in Me and My words abide in you, you shall ask what you will and it shall be done to you. In this is My Father glorified that you bring forth much fruit. So will you be My true disciples. As My Father has loved Me so have I loved you. Continue in My love. If you keep My commandments you will abide in My love, even as I have kept My Father's command-

ments and abide in His love. These things have I spoken to you that My joy might remain in you that your joy might be full. This is My commandment that you love one another as I have loved you. A man cannot show greater love toward his friends than willingness to lay down his life for them. So you are My friends and I lay down My life for you, if you do whatsoever I command you.

Henceforth I will not call you servant-disciples, for the servant is not taken into the full confidence of his master; but I am going to call you intimate friends, for all that I have heard from My Father I intend to make known to you.

You have not chosen Me, but I have chosen you, and ordained that you should go forth and bring forth fruit and that your fruit should be lasting fruit, that whatsoever you shall ask of My Father in My name He may give it to you.

These things I command you that you love one another. If the world hate you, you know that it hated Me before it hated you. If you belonged to the world, then the world would love its own, but because you are not of the world, but I have chosen you out from the world, therefore the world hates you.

Remember the word that I said to you, The servant is not greater than his Lord. If they have persecuted Me then they will persecute you, and if they have kept My sayings then they will keep yours also. But all these things will they do to you for My name's sake, because they do not truly know the Father Who sent Me. If I had not come and spoken to them they would not have been deliberate sinners, but now they have no covering for their sin. He who hates Me hates My Father also. If I had not done amongst them the works which no other man did, they would not be guilty of deliberate sin, but now they have seen My works which I did in My Father's name and they have hated Us both.

But this comes to pass that the word spoken in the Scriptures shall come to pass. They hated Me without a cause (Ps. 35:19). But when the Comforter, the Holy Spirit, is come, Whom I will send to you from My Father, even the Spirit of Truth, Who proceedeth from the Father, He will testify about Me, and you shall testify also because you have been with Me from the beginning of My public life.

## CHAPTER 16.

### A CONTINUATION OF FINAL WORDS.

#### Verses 1-33.

I have told you these things in order that you shall not be offended at Me. The Jews will put you out of their Synagogues, yes, and they will think by doing so they are serving God. These things will they do to you because they have not known the Father nor Me. But these things I have told you beforehand that when the time comes you may remember that I told you of them, and so you will have additional confidence in Me. These things I did not say to you at first, because for a time I was continuing with you.

But now I am going away, and some of you are questioning Me again as to where I am going, but because I have told you these things sorrow has filled your heart. Nevertheless I tell you truthfully, It is best for you that I go away, for if I go not away the Standbying Comforter will not come to you; but if I depart I will send Him to you. And when He has come He will rebuke the world for sin, and convince them of the fact of righteousness and the certainty of My judgment. The world will be convinced of sin because it has not believed on Me and trusted Me. The world will be convinced of My righteousness; because I have gone to My Father, and the ungodly world sees Me no more. The world will be convinced of ultimate judgment because Satan the Prince of this world is condemned by My life, death, and resurrection, which is a sure proof that those who associate with him will likewise be condemned.

I have yet many things to say to you, but you are not ready to understand them yet. Howbeit, when the Comforter, the Spirit of Truth, is come, He will guide you into all truth, for He will not speak about Himself, but whatsoever is revealed to Him that will He speak, and He will show you future events. He will glorify Me for He will know all about Me, and show you all that happens to Me.

All things that the Father hath are Mine, therefore said I that the Holy Spirit will take of that which belongs to Me and show it unto you.

Only a little while and you will not see Me. Then a little while and you will see Me. Then after a little while you will again not see Me because I am going to My Heavenly Father.

Then said some of His disciples among themselves, What does He mean by the words, A little while and you will not see Me, and again a little while and you will see Me? And this will take place because I go to My Father. They said therefore, We cannot tell what He means by the words "A little while."

Now Jesus knew they wanted to ask Him, and so He said to them, Do you enquire among yourselves what I mean by A little while and you will not see Me, and again a little while and you will see Me? Truly I say to you, You will weep and grieve, but the world will rejoice. You will be filled with sorrow, but your sorrow will be turned into joy. A woman in travail has great sorrow because her hour of suffering is upon her; but as soon as she has given birth to her child she forgets all about her anguish because of her joy in the birth of her child.

You likewise have sorrow, but I will see you again, and your heart shall rejoice, and your joy cannot be taken from you by any man. In that day you will not ask Me for things. In that day I truly say to you, You will ask the Father in My name and He will answer your prayers.

Hitherto you have asked the Father nothing in My name, but now you will be able to ask and receive and your joy will be full.

These things have I said to you in hidden ways—in proverbs—but the time will come when I shall no longer speak to you in proverbs, but I shall show you the Father plainly. At that day you will ask in My name and I do not say that I will ask the Father on your behalf, for the Father loveth you Himself because you have loved Me and have believed that I came forth from God. Christ's intercession is not a recurring one—it was established for ever at Calvary.

I came forth from the Father and am come into the world; again I leave the world and go to My Father.

His disciples impetuously said to Him, Lo, now You speak plainly and not in proverbs. Now we are sure that You know all things, and need not that any man should teach You. By this we do indeed believe that You have come forth from God.

Jesus answered them, Do you really now believe? Behold, the hour cometh, yea, has now come, that you will be scattered. Every man will go his own way and leave Me alone.

Yet I am not alone because the Father is with Me. These things I have spoken to you that in Me you might have peace. In the world you will have tribulation, but be of good cheer. I have overcome the world.

## CHAPTER 17.

### THE SAVIOUR'S PRAYER. *Verses 1-26.*

These words spoke Jesus. He lifted up His eyes to Heaven and said, Father, the vital hour is come: glorify Thy Son that Thy Son may glorify Thee. Thou hast given Him power over all flesh, that He should give eternal life to as many as Thou hast given Him. This is eternal life that men and women might truly know Thee, the only wise God, and Jesus Christ whom Thou hast sent.

I have glorified Thee on the earth. I have finished the work which Thou hast given Me to do. And now, O Father, glorify Thou Me with Thine own Self with the glory which I had with Thee before the world existed. I have revealed Thy name to the men whom Thou gavest Me out of the world. They were willingly Thine. Thou didst give them to Me, and they have obeyed Thee.

Now they have come to know that all things whatsoever I possess come from Thee. I have given them the words which Thou gavest Me, and they have received them, and have known surely that I came out from Thee, and they have believed that Thou didst send Me. I pray for them. At this time I pray not for the world, generally, but for those whom Thou hast given Me, for they are indeed Thine. And all who belong to Me belong to Thee, and I am glorified in them. Now I am no more in the world, but these are remaining in the world. I come to Thee. Holy Father, keep through Thine own power and Name those whom Thou hast given to Me, that they may be one as We are one. While I was with them in the world I kept them in Thy name. Those whom thou hast given Me I have kept, and not one of them is lost, save the one already lost, even Judas. The declaration of Scripture has been fulfilled in him (Ps. 109:8). Now I come to Thee, and these things I speak while I am still in the world that they might have My joy filled to the full in themselves. I have given them Thy word, and the world has hated them because they are not one with the world's plans and pleasures, even as I am not one with the world in their plans and pleasures. I do not pray that

Thou shouldest immediately take them out of the world, but that Thou shouldest keep them from the evil. They are not of the world, even as I am not of the world. Purify them through Thy truth. Thy word is truth. As Thou hast sent Me into the world, even so have I sent them into the world. For their sakes I have separated Myself from My own pleasures in order that they also might be separated to Thee through the things I do and teach. Neither do I pray for these alone, but for those also who will believe on Me through their word, that they who believe may all be one, as Thou, Father, art in Me and I in Thee, that they also may be one in Us, that the world may believe that Thou hast sent Me.

And the glory which Thou hast given Me I am sharing with them that they may be one, even as We are one. I in them and Thou in Me, that they may be made perfect in one, and that the world may know that Thou hast sent Me, and hast loved them as Thou hast loved Me.

Father, it is also My will that those whom Thou hast given Me shall be with Me where I am, that they may behold My glory which Thou hast given Me, for Thou lovest Me before the formation of the earth. Oh, righteous Father, the world has not known Thee, but I have known Thee, and these have known that Thou hast sent Me. I have already declared Thy name to them, and will still declare it, that the love wherewith Thou hast loved Me may be in them and I in them.

## CHAPTER 18.

### GETHESEMANE AND THE ARREST. *Verses 1-15.*

When Jesus had spoken these words He went forth with His disciples over the brook Cedron. He went into the Garden of Gethsemane with His disciples.

Judas also, who betrayed Him, knew the place, for Jesus oftentimes went there with His disciples. Judas then, having received a band of men and officers from the chief priests and Pharisees, went to Gethsemane with lanterns, torches and weapons. Jesus therefore knowing all that was to come upon Him, went forth and said to them, Whom are you seeking? They answered Him, Jesus of Nazareth. Jesus said to them, I am He. Judas also, who betrayed Him, stood with them.

As soon then as Jesus said to them, I am He, they were forced backward by the power of

Christ momentarily exerted and then withdrawn. They fell to the ground, and then rose again. Then again He asked them, Whom are you seeking? They again said, Jesus of Nazareth. Jesus answered, I have told you I am He. Therefore if you are only seeking Me, then let these others go away, in order that once more the saying might be fulfilled, Of them which Thou gavest Me have I lost none. Then Simon Peter having a sword with him, drew it and smote off the high priest's servant's right ear. His name was Malchus. Then said Jesus to Peter, Put your sword into its sheath. The cup which My Father is now giving Me I am willing to drink. Then the band of soldiers and the captain and the officers of the Jews took Jesus and bound Him. Then they led Him away to Annas first, for he was the father-in-law of Caiaphas, who was the official high priest at the time. This Caiaphas was the one who gave counsel to the Jews that it was expedient that one man should die for the people.

Simon Peter followed Jesus, and so did another disciple (Was it John or the person at whose house Jesus had supped? It might even have been Nicodemus). That disciple was known to the high priest, and went in with Jesus into the high priest's palace.

### THE ILLEGAL TRIAL. *Verses 16-40.*

But Peter stood at the door outside. Then went the other disciple who was known to the High Priest, and spoke to the female door-keeper, and Peter was then allowed to enter. Then said the maiden who kept the door to Peter, You are also one of this Man's disciples? Peter said, I am not. As the servants and officers stood there and warmed themselves at a fire which they had made, for it was cold, Peter stood with them and warmed himself.

The High Priest then asked Jesus concerning His disciples and His teaching. Jesus answered him, I spoke openly to the world, and I always taught in the Synagogue and in the Temple where the Jews always gather. There has been nothing secret about My teaching. Why then do you ask Me concerning My teaching? Ask those who heard Me what I said to them. Behold, they know what I taught. Jesus might have added, And you also know what I taught, for you have already taken care to find out. When Jesus had thus spoken, one of the officers which stood by struck Jesus with the



palm of his hand, saying, How dare You answer the High Priest in such a manner!

Jesus answered him, If I have spoken evil, then tell Me in what way I have thus spoken. But if I have spoken correctly, why do you smite Me?

Now Annas had sent Jesus bound to Caiaphas, the High Priest. And Simon Peter stood and warmed himself. They further said to him, Are you not also one of His disciples? Peter denied it, and said, I am not. One of the servants of the High Priest, being a relative to Malchus, whose ear Peter cut off, said, Did I not see you in the garden with Him?

Peter then denied again, and immediately the cock crew. Then led they Jesus from Caiaphas's palace to Pilate's Judgment Hall. It was early in the morning. The Jews did not go themselves into the Gentile Judgment Hall, lest contact with the Gentiles should be considered to have defiled them, and they would not have been able to partake of the Passover Feast, which was killed before six o'clock.

Pilate, therefore, went out to them and said, What accusation do you bring against this man? They answered and said to him, If He had not been a criminal worthy of death we would not have delivered Him up to you. Then Pilate said, You take Him and judge Him according to your law. But the Jews replied, It is not lawful for us to put a man to death by crucifixion. This they were forced to say in order that Christ might die according to the Scriptures. (That the Jews could put a man to death by stoning was proved by the case of Stephen. But Christ according to prophecy was to be crucified, Ps. 22, and they could not do that).

Then Pilate entered into the Judgment Hall again, and called Jesus and said to Him, Are You the King of the Jews? Jesus answered him saying, Did others tell you to ask it of Me? Pilate answered, Am I a Jew to ask questions from you in my own interests? Your own nation and chief priests have delivered You to me. What have You done? Jesus answered, My Kingdom is not of this world. If My Kingdom were of this world, then would My servants fight, that I should not be delivered to the Jews, but My Kingdom is not from this world at all. Pilate said to Him, Are You really a king then? Jesus answered, You truly say I am a king. I am the King of Truth. To this end was I born and for this cause came

I into the world, that I should bear witness to the truth. Everyone who dwells in truth hears My voice.

Pilate said to Him, What is truth? Then, without waiting for an answer, he went out again to the Jews, and said to them, I find no fault in Him at all. But you have a custom that I should release unto you one prisoner at the Passover Feast. Will you therefore that I release unto you the King of the Jews? Then cried they all again, saying, Not this Man, but Barabbas. Now Barabbas was the chief of rebels.

## CHAPTER 19.

### THE CRUCIFIXION. *Verses 1-42.*

Then Pilate therefore took Jesus and scourged Him, possibly hoping that such would satisfy the Jews and cause them to relent from the more terrible demand for crucifixion. And the soldiers plaited a crown of thorns and put it on His head, and they placed on Him a purple robe. Thorns grew as the result of the curse through man's sin, and they reached their height of meaning when they were plaited into a crown and crushed upon the Saviour's brow. The soldiers mocked Him, and laughingly said, Hail, King of the Jews! And they smote Him with their hands.

Pilate, therefore, went forth again and said to the Jews, Behold, I bring Him forth to you that you may know that I find no fault in Him.

Then came Jesus forth, wearing the crown of thorns and the purple robe. And Pilate, impelled by an unseen force, cried out, Behold, the manliest of Men.

When the chief priests therefore and officers saw Him, they cried out saying, Crucify Him, Crucify Him! Pilate said disdainfully, You take Him and crucify Him, for I find no fault in Him. The Jews answered, We have a law, and by our law He ought to die, because He declared Himself to be the Son of God.

When Pilate, therefore, heard that saying, his fears increased. So he went back again with Jesus into the Judgment Hall and said to Him, Where did You come from? But Jesus gave him no answer.

Then Pilate said to Him, Why won't You speak to me? Don't You know that I have power to crucify You? Jesus answered, You could have no power at all against Me except it were permitted to you from above; therefore he who delivered Me to you (Caiaphas, the



Jewish High Priest, or Judas) has the greater sin. Then from that time Pilate tried hard to release Jesus, but the Jews cried out, saying, If you let this Man go, then you are not the friend of Caesar. When Pilate therefore heard that saying, he brought Jesus forth and sat down in the Judgment Seat in an elevated place, called The Pavement, or in the Hebrew language, Gabbatha. It was the day when the Passover Lamb was killed, and the Passover Meal prepared, which took place as the new day started at six o'clock in the evening. It was about six o'clock in the morning when Pilate said to the Jews, Behold your King! But they cried out, Away with Him, Crucify Him! Pilate said to them, Shall I crucify your King? The chief priests answered, We have no king but Caesar. Then Pilate delivered Jesus up to them to be crucified.

They took Jesus and led Him away. And He, bearing His Cross, went forth unto a place called the place of the skull, or, in the Hebrew, Golgotha.

There they crucified Him, and two others with Him. One criminal on either side. And Pilate wrote a title and put it on the Cross. The writing was, Jesus of Nazareth, the King of the Jews.

The title was read by many of the Jews, for the place where Jesus was crucified was near to the city, and it was written in Hebrew, Greek and Latin. Then the chief priests of the Jews said to Pilate, Write not, The King of the Jews, but that, He says, I am the King of the Jews.

Pilate answered, What I have written I have written. It must be left thus.

Then the soldiers when they had crucified Jesus, took His garments and divided them into four parts and gave to each soldier a portion. The seamless coat which Jesus wore and was woven throughout from the top downward was also claimed as their property, and they said among themselves, Don't let us divide it, but cast lots for it, and thus Scripture was fulfilled, which said, They parted My raiment among them and for My vesture they did cast lots (Ps. 22:18).

Now there stood by the Cross of Jesus His Mother, and His Mother's sister, Mary—the wife of Cleopas, and Mary Magdalene. When Jesus therefore saw His Mother and John His disciple standing by (who became popularly known as The disciple whom Jesus loved), He said to His Mother, Woman, behold your

future son. Then He said to John concerning Mary, Behold, your Mother. And from that time John took Mary to live with him in his own home.

After this, Jesus, knowing that all things were now accomplished, and in order to further fulfil Scripture, said, I thirst. (Pa. 19:21).

Now there was a vessel placed there full of a vinegarish wine, and they filled a sponge with it, and put it upon a hyssop reed and held it to His mouth. When Jesus therefore had received the vinegar, He said, It is finished, and He bowed His head and gave up His Spirit.

The Jews therefore, because it was the preparation day for the Passover Feast, and in order that the bodies should not remain upon the Cross on the Passover Sabbath day (for that Sabbath was a special day) besought Pilate that the legs of the crucified might be broken and they might be taken away. Then came the soldiers to break the legs of the two thieves who were crucified with Jesus. But when they came to Jesus and saw that He was already dead they did not break His legs. But one of the soldiers with a spear pierced His side and straightway there came forth blood and water. He who saw it bore record, and his record is indeed true. He knows it was true and I (John) have declared it that you might believe.

These things took place in order that the Scripture must be fulfilled which said, A bone of Him shall not be broken (Ps. 34:20). And another Scripture says, They shall look on Him Whom they have pierced. (Zech. 12:10; Pa. 22:16-17).

After this Joseph from Arimathea, being a disciple of Jesus, but secretly for fear of the Jews, besought Pilate that he might take away the body of Jesus, and Pilate gave his permission. He came therefore and took the body of Jesus away, and there came also Nicodemus who at the first came to Jesus by night, and he brought a mixture of myrrh and aloes, about a hundred pounds in weight.

Then took they the body of Jesus and rolled it in linen clothes with the spices, as was the custom of the Jews in burying.

Now in the place where He was crucified there was a garden, and in the garden a new sepulchre, where no man had ever been buried. There they laid His body, because the Jews' preparation day for the weekly Sabbath was close at hand. (The day was both the day when the Passover Lamb was eaten and also when

preparations for the weekly Sabbath were made).

## CHAPTER 20.

### THE RESURRECTION. *Verses 1-31.*

On the first day of the week Mary Magdalene came early, when it was yet dark, to the sepulchre, and saw the stone taken away from the entrance. Then she ran and told Simon Peter and the other disciple whom Jesus loved (John himself) and said to them, They have taken away the Lord out of the sepulchre and we do not know where they have laid His body. Peter therefore went forth with the other disciples and came to the sepulchre. They ran to the sepulchre together, but the other disciple outran Peter and arrived first. He stooped down and looked in and saw the linen clothes lying there, but he did not go in. But Simon Peter following him went right in and saw the linen clothes lying there, and the cloth which had been round His head, not bundled together with the other clothes. It was wrapped together by itself even as one would expect if the body simply rose out from the linen bindings. Then the other disciple went in and saw how the linen clothes were lying, not disturbed by the hands of men, but just simply collapsed in two heaps as the body was withdrawn from them. Then the other disciple also believed that Jesus had risen from the dead, for before that they had not really believed the Scripture (Ps. 16: 10) that Christ would rise from the dead. Then the disciples hurried away again to their own homes. But Mary stood at the sepulchre weeping, and as she wept she stooped and looked into the sepulchre, and she saw two angels, sitting, the one at the head of the head wrappings and the other at the foot of the body clothes, where the body of Jesus had been. And they say to her, Woman, why weepest thou? She said, Because they have taken away my Lord, and I know not where they have laid Him. When she had said this she turned round and saw Jesus standing there, but knew not that it was Jesus.

Jesus said to her, Woman, why are you weeping? Whom are you seeking? She, supposing Him to be the gardener, said to Him, Sir, if you have taken His body away, tell me where you have laid Him, and I will take Him away.

Jesus simply said, Mary! She turned herself and looking fully at Him, cried, Rabboni! which is to say, Master. Then she ran toward

Him, but He said, Touch Me not, for I am not yet ascended to My Father, but go to My brethren and say to them, Jesus said, I ascend unto My Father and your Father, and to My God and your God.

Mary Magdalene came and told the disciples that she had seen the Lord and informed them of the words He had spoken. Then the same day at evening, being the first day of the week, when the doors were closely shut where the disciples were assembled because they were afraid of the Jews, came Jesus, and stood in the midst, and said to them, Peace be unto you. And when He had so spoken He showed them His hands and His side. Then were the disciples glad when they saw the Lord. Then said Jesus to them again, Peace be unto you, as My Father has sent Me so send I you. And when He had said this He breathed on them and said to them, Receive the Holy Ghost. This was a prophetic act and was fulfilled at Pentecost when the disciples were filled with the Holy Ghost, and declared to the people that those who believed in Jesus and were baptised would have their sins remitted, and those who believed not would not have them remitted.

But Thomas, one of the twelve, called Didymus (or The Twin) was not with them when Jesus came. The other disciples therefore said to Him, We have seen the Lord. But he said to them, Except I shall see in His hands the print of the nails, and put my finger into the nailprints and thrust my hand into His side, I will not believe.

And after eight days again His disciples were within, and Thomas with them. Then came Jesus, the doors being shut, and stood in the midst, and said to them, Peace be unto you! Then said He to Thomas, Reach hither your finger and behold My hands, and reach hither your hand and thrust it into My side, and be not faithless but believing. And Thomas cried out in wonder and amazement, My Lord and My God! Jesus said to him, Thomas, because you have seen Me you have believed; blessed are those who have not seen Me and yet have believed. And many other signs Jesus did in the presence of His disciples which are not written in this book, but these are written that you might believe that Jesus is the Son of God, and that believing you might have life through His name. (The Evidential purpose—that you might believe. The Evangelistic purpose—that you might have life).

## CHAPTER 21.

SOME EVENTS DURING THE FORTY DAYS  
BETWEEN THE RESURRECTION AND ASCENSION  
OF CHRIST.  
*Verses 1-25.*

After these things Jesus showed Himself again to the disciples at the Sea of Tiberias (Sea of Galilee) and in this way He showed Himself.

There were together Simon Peter, Thomas called Didymus, and Nathaniel of Cana in Galilee, and James and John, the Sons of Zebedee, and two more of His disciples.

Simon Peter said to them, I am going fishing. They said to him, We will also go with you. They went forth and entered into a ship immediately, and that night they caught nothing. The Lord worked a miracle and kept the fish away! But when the morning was now come, Jesus stood on the shore, but the disciples did not know that it was Jesus. Then Jesus said to them, Children, have you any food? They answered Him, No. He said to them, Cast the net on the right side of the ship, and you will find. (The professional side of the ship for casting the net was the left). They cast therefore, and now they were not able to draw it for the multitude of fishes. Therefore, that disciple whom Jesus loved, said to Peter, It is the Lord. Now when Peter heard that it was the Lord he wrapped his fisher's coat round him (for he was practically naked) and then cast himself into the sea.

And the other disciple came in the little ship, dragging the net with fishes. They were not far from the land, only about 100 yards.

As soon as they were come to land they saw a fire of coals prepared there and fish cooking upon it and bread. Jesus said to them, Bring some of the fish which you have caught. Simon Peter went up to the side of the boat, and drew the net to land. It was full of great fish—153 in number. Although there were so many, yet the net was not broken. Jesus said to them, Come and dine. None of the disciples asked who He was, for they knew He was the Lord.

Jesus then came near to them and gave them bread and fish.

This is now the third time that Jesus showed Himself to a group of the disciples after He had risen from the dead.

When they had dined, Jesus said to Simon Peter, Simon, son of Jonah, do you love Me with a complete love more than you love catch-

ing these fish? He said, Yes, Lord, You know that I am very fond of You. Jesus said to him, *Feed My lambs.* Then He said to him the second time, Simon, son of Jonah, do you really love Me with a complete love? Peter said, Yes, Lord, You know that I am very fond of You. Jesus said to him, *Feed My growing sheep.* He said to him the third time, changing the word for love, and using the word Peter had been using, Simon, son of Jonah, are You really fond of Me? Peter was grieved because He said to him on this third occasion, Are you fond of Me? instead of, Have you a complete love for Me? Peter therefore cried out, Of course, Lord, You know all things, and You know I am very fond of You. Jesus said to him, *Feed My grown sheep.*

Verily, verily, I say to you, when you were young you looked after yourself, and went where you wished. But when you are old you will be forced to stretch forth your hands and another will bind you, and lead you where you would not willingly choose to go. This He said, indicating by what death Peter would glorify God. (It is generally believed that Peter was ultimately led forth to crucifixion).

When Jesus had spoken this He said to Peter, Follow Me. Then Peter turned round and saw the disciple whom Jesus loved following (John himself), who also leaned on Jesus' breast at supper, and asked the question, Who is it who will betray You? (John 13:25).

Peter, seeing John, said to Jesus, And what will this man do? Jesus said to him, If I decide that he must remain on earth till I come again, what is that to you? You must be concerned with following Me only.

Then the saying went abroad that John would never die; but Jesus did not say he would never die, but He only said, If I will that he lives until I come what is that to do with you?

This disciple is the one who has spoken and written of these things, and we know that what he says is true. And there are many other things which Jesus did, the which, if they were all written, I suppose that even all the book-world itself could not contain them.

(The form of verse 24 suggests that others bore witness to John's authorship. It may have been the elders of the Ephesian Church who added the witness to John's Gospel before it was finally sent forth. It is almost certain that John abode at Ephesus at the time of the

writing of this Gospel. In sending it forth the Ephesian elders may for some reason have wished to modify the distinct authorship of John, perhaps to save him from further persecution. It is also possible that the Ephesian elders were responsible for the phrasing, "The

disciple whom Jesus loved." On the other hand, this description of John may have become such a homely one amongst the other apostles that John did not hesitate to use it of himself for identifying purposes).

# ACTS

## ACTS OF THE EARLY CHURCH

### WRITTEN BY LUKE.

#### CHAPTER 1.

##### INTRODUCTION. Verses 1-2.

The former account (called Luke's Gospel) have I written Theophilus, of all that Jesus began to do and teach—Christ's ministry was a *doing* and *teaching* ministry—until the day of Ascension when He was translated up into Heaven, an event which took place after the risen Christ had in the power of the Holy Ghost given a special charge unto the Apostles whom He had chosen. The charge was to tarry in Jerusalem until they received endowment with power through the Holy Ghost, with a view to world-wide witness.

##### DAYS BEFORE PENTECOST. Verses 3-26.

To these Apostles He proved Himself to be alive after His crucifixion sufferings by many undeniable proofs, being seen by them at different times during a period of forty days, and talking to them of things referring to the Kingdom of God. And being assembled together with them commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, He said, you have heard from Me. For John truly baptised with water, but you will be baptised with the Holy Ghost not many days hence.

When they were gathered together with Him they asked, saying, Lord, Will You now at this time restore again the kingdom to Israel? Instead of being ruled over by Romans are we again to be ruled over by our own King, by You? Jesus said to them, It is not for you to know the times and seasons which the Father keeps within His own knowledge, but the thing of importance to you is this, You will receive power through the Holy Ghost coming upon you, and you will be witnesses unto Me in Jerusalem, in Judea and Samaria, and to the uttermost ends of the earth. After Jesus had spoken these things, while they were watching, He was taken up into Heaven, and a cloud—the Glory Cloud—received Him out of their sight. While they looked steadfastly toward Heaven, as He went up, behold, two men stood by them in white apparel. They said, You men from Galilee, why do you stand gazing up into Heaven? This same Jesus Who is taken up from you into Heaven shall so come again in the same manner as you have seen Him go. (Note, Jesus was "taken up," Acts 1, 2—"received up," Mk. 16, 19—"went up," Acts 1, 10. "Two men" spoke of His decease which He should accomplish at Jerusalem, Luke 9, 30. "Two men" declared His resurrection, Luke 24, 4. "Two men" announced His second coming, Acts 1, 10-11). Then returned they to Jerusalem from Mount Olives, which is from Jerusalem a Sabbath day's journey, that is, a distance of

seven and a half furlongs or about one mile. Israelites had a limited distance for travel on the Sabbath.

When they got back to Jerusalem they went into a large upper room, where there were gathered together, Peter, James, John, Andrew, Philip, Thomas, Bartholomew, Matthew, James the son of Alphaeus, Simon Zelotes, and Judas the brother of James. These all continued with one accord in prayer and supplication, with the women, and Mary the Mother of Jesus, and with Jesus' brethren, who now believed on Him.

Then Peter stood up in the midst of the disciples (there were about 120) and said, Men and brethren, the Scriptures (Psalm 41, 9) must now have been fulfilled which the Holy Ghost spoke by the mouth of David concerning Judas, who was the guide to them that took Jesus. For Judas was numbered with us and shared our ministry. Now this man indirectly purchased a field with the priestly paymaster for his treachery. Then he hanged himself on a tree and, falling headlong, he burst asunder in the midst and his inwards fell out. This is known to all the dwellers in Jerusalem, inasmuch that that field is called in the Aramaic language of that day, *Aceldama*, or, *The Field of Blood*.

It is written in the book of Psalms (Psalm 69, 25), Let his dwelling place be desolate, and let no man dwell therein, and his office let another take.

Wherefore of these brethren who have kept company with us all the time that Jesus went in and out among us, from the time of His baptism by John until the day of His ascension, let one be ordained to be one of the twelve and a witness with us of Jesus' resurrection. They appointed two, Joseph, called Barsabas, whose surname was Justus, and Matthias (Probably these were two of the Seventy). They prayed and said, Thou, Lord, Who knowest the hearts of all men, show which of these two Thou hast chosen, that he may take his share in our ministry of special Apostleship, from which Judas by transgression fell, that he might go to his own just place of punishment. They gave forth their lots, and the lot fell upon Matthias, and he was numbered with the eleven Apostles (see for "lots," Josh. 14:2, 18:6).

#### CHAPTER 2.

##### THE DAY OF PENTECOST. Verses 1-47.

When the day of Pentecost (Pentecost took place exactly fifty days after the sheaf offering of first fruits, Lev. 23, 15-16) was fully come, that is, at day break, the disciples were all with one accord in one place. And suddenly there came a sound from Heaven as of a rushing mighty wind and it filled all the house where they were sitting, and there appeared to them divided tongues like fire, and a divided tongue of fire rested

upon each one of them. And they were all filled with the Holy Ghost and began to speak in other languages as the Spirit gave them utterance.

There were at that time staying in Jerusalem devout Jews of every known nation of the world. Now when this unusual sound of voices was heard the multitude came together and were troubled and amazed because they heard the disciples of Jesus speaking in the respective languages of the assembled multitude. They were completely bewildered and marvelled, saying one to the other, Behold, are not all these which speak Galileans? How is it we all hear them speaking in the language of our native land? Some of us are Parthians from Northern Persia, and others are Medes from near the Caspian Sea, others are from Elam in Persia, others from Mesopotamia, others belong to Judaea itself, with its dialect obviously different from Galilean speech. Others come from Cappadocia and Pontus near Asia, and Asia itself. Others from Phrygia in Asia Minor and Pamphylia near the Mediterranean Sea, others from Egypt, others from Libya near to Cyrene in Northern Africa, and others are visitors from Rome, consisting of Jews and converts to Judaism. Also there are natives from the island of Crete, and Arabians. We all hear these Galileans speak in our own native tongue the wonderful works of God. They were all amazed and did not know what to say or do. What does it mean? they asked each other.

Others mocked, and said, These men are drunk. But Peter stood up with the other eleven round him, and lifted up his voice and said, You people of Judaea and visitors of Jerusalem, be this known to you and hearken to my words, for these people are not drunk as you suppose, for it is only nine o'clock in the morning. But this is the beginning of that which was prophesied by the prophet Joel (Joel 2, 28-32): It shall come to pass in the last days, saith God, I will pour out of My Spirit upon all flesh, and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams, and upon all those who serve Me, and on My handmaidens, I will pour out in those days of My Spirit, and they shall prophesy, and I will show wonders in Heaven above and signs in the earth beneath: blood and fire and clouds of smoke. The sun shall be turned into darkness and the moon into blood before the great and notable day of God's setting up His earthly Kingdom shall come. And it shall come to pass in those days that whoever shall call upon the name of the Lord shall be saved.

You men of Israel, hear these words: Jesus of Nazareth, a Man approved by God among you by miracles and wonders and signs, which God openly did in and through Him in the midst of you, as you well know, Him, being delivered by the determinate counsel and foreknowledge of God, you have taken and by wicked hands have crucified and slain, Whom God has raised up having loosed His body from the corruption of death because it was not possible that death should hold Him.

For David spoke concerning Him, I always saw the Lord in front of my face, for He is always with me that I should not be hurt. Therefore my heart rejoiced and my words were sungful, moreover, even my flesh shall be contented and full of hope, because

You will not leave my soul in the world of the dead, neither will You allow the body of Your Holy One to see corruption. You have been with me and given me life, and You will ever make me glad with the smile of Your Presence (Psalm 16, 8-11).

Men and brethren, let me freely speak to you of our ancestor King David, that he is both dead and buried and his tomb is with us unto this day. Therefore, being a prophet, and knowing that God had sworn with an oath to him that of the fruit of his loins according to the flesh He would raise up a Messiah to sit upon the throne, He, seeing this before, spake of the resurrection of Christ, that His soul would not be left in the world of the dead neither would His flesh corrupt. This Jesus hath God raised up of which we are all witnesses.

Therefore, having been enabled by the right hand of God and having received of the Father the promise of the Holy Ghost, He has sent forth this which you now see and hear. For David is not ascended bodily into Heaven, but he said himself, God said to my God sit on my right hand until I make your foes Your footstool. Therefore let all the tribes of Israel know for a certainty that God has made that same Jesus Whom you crucified both Lord and Messiah. Now when they heard this they were pricked in their hearts and said to Peter and to the rest of the apostles, Men and brethren, what shall we do?

Then Peter said to them, Repent and be baptised every one of you in and into the Name of Jesus Christ for the forgiveness of sins and you shall receive the gift of the Holy Ghost, for this promise of the Father is to you, and to your children, and to all that are afar off, even to as many as the Lord our God shall call. With many other words did Peter testify and exhort, saying, Save yourselves from this generation of people whose hearts are not toward God. Then they who gladly received Peter's word were baptised, and the same day there were added to the Christian community (the Church) three thousand people. And they continued steadfastly in the apostles' teaching, in communion together, and in the communion service, and in prayers. And fear came upon everybody and many wonders and signs were done by the Apostles. And all that believed kept together and had all things in common, and sold their possessions and goods and parted them to all men as every one had need. And they continued every day in the Temple with one accord, and breaking bread (the Communion Service) from house to house did also eat their own food with happiness, with a single desire to please God, praising God and having favour with all the people. And the Lord added to the Church daily those who were being saved.

### CHAPTER 3.

#### MIRACULOUS WORDS AND WORKS AFTER PENTECOST. Verses 1-26.

Peter and John went up together into the Temple at the hour of prayer. It was three o'clock in the afternoon. Special times of prayer with the Jews were six o'clock in the morning, twelve o'clock at midday and three o'clock in the afternoon. A certain man lame from birth was carried to the Beautiful Gate of the Temple and daily hid there so that he could beg from those who entered in. When he saw Peter and John go into the Temple, he asked alms from them.

Peter, fastening his eyes upon him, with John, said, Look on us. He gave heed to them, expecting to receive a gift. Then Peter said, Silver and gold have I none, but such as I have I will give to you. In the Name of Jesus Christ of Nazareth rise up and walk. And he took him by the right hand and lifted him up, and immediately the man's feet and ankle bones received strength, and he, leaping up, stood and walked, and entered with them into the Temple, walking and leaping and praising God. And all the people saw him walking and leaping and praising God. And they knew that it was he who sat begging alms at the Beautiful Gate of the Temple (some one has wittily said, He asked for alms and he received legs!) They were filled with wonder and amazement at that which had happened to him. As the lame man who was healed held Peter and John, all the people ran together unto them into that porch which is called Solomon's Porch, greatly wondering. When Peter saw the crowd, he answered the people, saying, You people of Israel, why do you marvel at this, or why do you look so earnestly on us, as though by our own power and holiness we had made this man to walk? The God of Abraham and of Isaac and of Jacob, the God of our ancestors, has glorified His Son, Jesus, Whom you delivered up and denied in the presence of Pilate when Pilate wanted to let Him go. But you denied the Holy One of God, the perfectly just One, and asked for a murderer to be released to you. You killed the Prince of Life Whom God has raised up from the dead, whereof we are witnesses. And Jesus' Name, through faith in His Name, has made this man strong, whom you see and know. Yea, the faith which is by Jesus has given this man perfect soundness in the presence of you all.

And now brethren I know that it was through ignorance you crucified Jesus, and it was through ignorance your rulers also acted, but the things which God before had revealed by the mouth of all His prophets that the Messiah should so suffer, have been fulfilled. Repent you therefore and turn to God that your sins may be blotted out, and then times of refreshing will come from the Presence of the Lord, and afterwards God will send Jesus Christ again, Who before was preached to you, Whom Heaven must receive until the times of the restoration of all things, which God has promised by the mouth of all His prophets from the commencement of the world.

For Moses truly said unto the fathers, A prophet shall the Lord your God raise up to you of your brethren like unto me, you will listen to him in all things, whatever He says to you (Deut. 18, 15-19). It shall come to pass that every soul which will not listen to that prophet shall be destroyed from among the people. Yea and all the prophets from Samuel onwards have likewise foretold these days. You are the children of the prophets and of the covenant which God made with our fathers, saying to Abraham, And in thy seed shall all the kindreds of the earth be blessed (Gen. 22, 18). To you first has come the opportunity through Jesus Christ of being blessed. God has sent Christ to bless you by turning every one of you away from your iniquities.

#### CHAPTER 4.

CONTENTIONS WITH JEWISH LEADERS. Verses 1-37.

As they spoke to the people the priests, and cap-

tains over the priestly guards of the Temple, and the Sadducees came upon them, being grieved that they taught the people and preached through Jesus the resurrection from the dead. And they laid their hands on them and put them in prison until the next day, for it was evening. Howbeit, many of them who heard the words believed, and the complete number of disciples was about 5,000. It came to pass on the morrow that their rulers and elders and scribes, and Annas, the high priest, whom the Jews unofficially recognised, and Caiaphas, the high priest, whom the Romans had officially appointed, and John, a very influential priest, and Alexander, a wealthy and liberal Jew, and the relatives of the high priest were gathered together at Jerusalem, and when they had placed Peter and John in their midst they asked by what authority and in whose name they had done this?

Then Peter, filled with the Holy Ghost, said to them, You rulers of the people and elders of Israel, if we this day are examined concerning the good deed done to the cripple man, how he has been made whole, let it be known to you and to all the people of Israel, that by the Name of Jesus Christ of Nazareth, Whom you crucified, and Whom God raised from the dead, even by Him does this man stand before you whole. This is the stone which you builders rejected as useless, but God has decided He is the chief stone in the building. Neither is there salvation in any other, for there is none other name under Heaven given among men whereby we must be saved. Now when they saw the boldness of Peter and John and perceived that they were unlearned and uneducated men they marvelled and they noted well that these men had been disciples of Jesus, and beholding the man which was healed standing in front of them they could say nothing against the fact of the miracle. But when they had commanded Peter and John to go aside out of the Council they discussed among themselves, saying, What shall we do to these men, for that indeed a notable miracle has been done by them is clear to all in Jerusalem and we cannot deny it? But that the knowledge and the influence of it does not spread any further among the people let us strictly threaten them and tell them that henceforth they must not speak in the Name of Jesus.

So they called them and commanded them not to speak at all in the Name of Jesus. But Peter and John answered them and said to them, Whether it is right in the sight of God to hearken unto you more than unto God, judge yourselves. For we cannot but speak the things which we have seen and heard. So when they had further threatened them they let them go, finding nothing how they might punish them, because of the people, for all men glorified God through that which was done. For the man was over forty years old upon whom this miracle of healing was worked. And being let go, Peter and John went to their own company and reported all that the chief priests and elders had said to them. And when they heard they lifted up their voices with one accord, and said, Lord, Thou art God Who has made Heaven and earth and the sea and all that is in them, and by the mouth of King David hast said, Why did the heathen get enraged against God and the people imagine untrue and impossible things? The kings of the earth stood up and the rulers under them and



gathered themselves together to fight against the Lord and His Messiah. For of a truth against Thy Holy Child Jesus, Whom Thou hast anointed Prophet, Priest, and King, both Herod and Pontius Pilate with the Gentile nations and the people of Israel were gathered together, to do whatsoever Thy hand and Thy counsel had predetermined to let them do. And now, Lord, look upon their threatnings and grant unto Thy servants that with all boldness they may speak forth Thy Word. Stretch forth Thy hand to heal and grant that signs and wonders may be done in the Name of Thy Holy Child, Jesus. And when they had prayed the place was shaken where they were assembled together, and they were all filled afresh with the Holy Ghost, and they spoke the Word of God with boldness. And the multitude of them that believed were of one heart and one soul, neither said any of them that any of the things he possessed were his own, but they shared everything together. And with great power gave the apostles witness of the resurrection of the Lord Jesus and great grace was upon them all.

Neither did any among them lack anything for as many as were possessors of lands and houses sold them and brought the prices of the things that were sold and laid them down at the Apostles' feet and distribution was made to every man according as he had need. And Jesus, who by the Apostles was called Barnabas (which means—the Son of Consolation), a Levite from the Island of Cyprus in the Mediterranean Sea, having land, sold it, and brought the money and laid it at the Apostles' feet.

#### CHAPTER 5.

##### JUDGMENT, PERSECUTION, PROGRESS. Verses 1-42.

But a certain man Ananias with Sapphira, his wife, sold a possession and kept back part of the price, his wife agreeing to it. They brought a certain portion of it and laid it at the Apostles' feet and pretended they were giving the whole. But Peter said, Ananias, why has Satan filled your heart to lie to the Holy Ghost and to keep back part of the price of the land? While it remained as yours it was yours, and even after it was sold it still belonged to you. Why have you allowed this evil thing to rise in your hearts? You have not lied to men simply but to God. And Ananias hearing this fell down and died, and great fear came on all those that heard these things. The young men arose, wound him up in linen bands, carried him out and buried him. About three hours afterwards his wife came in not knowing what had happened. And Peter said to her, Tell me whether you sold the land for the amount you said. Yes, she said, For just that amount. Then Peter said to her, How is it that you have agreed together to tempt the Spirit of the Lord? Behold the feet of them which have buried your husband are at the door and shall bury you also. Then she fell down at once and yielded up her spirit, and the young men came in and found her dead, and carried her forth, and buried her by her husband. And great fear came upon the Church and upon these who heard what had happened. And by the hands of the Apostles were many signs and wonders done among the people.

The people were all with one accord meeting in Solomon's Porch, a long covered-in space attached

to the Temple, and other people were afraid to associate with them: but the people thought a great deal of them and praised them greatly. And many who believed were added to the Lord. Multitudes were added, both men and women. So great was the excitement that they brought forth the sick in every street and placed them on beds and couches that at least the shadow of Peter passing by might overshadow some of them. In addition, multitudes were gathered from the cities round about and the sick were brought to Jerusalem and those which were vexed with unclean spirits, and every one was healed. (These were among some of the greater works—for not only were the dead raised but the living (as Ananias) died. John 14, 12).

Then the high priest rose up and all that were with him, especially the Sadducees, and they were all filled with envious bitterness. They arrested the Apostles and put them in the common prison. But the angel of the Lord by night opened the prison doors and brought them forth and said, Go, stand and speak in the Temple to the people all the words of the life of Jesus. Having been told this they entered into the Temple early in the morning and taught. But the high priest came, and they that were with him, and called the council together and all the special elders of the children of Israel and sent to the prison to have the Apostles brought before them. But when the officers came and found them not in the prison they returned saying, The prison was truly found shut with all safety, and the keepers standing guard outside the doors, but when we had opened the doors we found no man within!

Now when the high priest and the chief captain of the Temple guard and the chief priests heard this, they could see no end to the growth of the movement. Then someone came and told them, Behold the men whom you put in prison are standing in the Temple and teaching the people. Then went the chief captain and brought them without any violence, for they feared the people lest they should be stoned. And, when they had brought them, they set them before the council and the high priest, and said to them, Did we not strictly command you that you should not teach in Jesus' Name, and behold you have filled Jerusalem with His Name and His doctrine, and intend to bring this Man's crucifixion on us.

Then Peter and the other Apostles said, We ought to obey God rather than men. The God of our fathers raised up Jesus from the dead, Whom you slew and hanged upon a tree. Him has God exalted with His strong right hand to be a Ruler and a Saviour, and to lead Israel to repentance in order that she may receive remission of sins. We are witnesses of these things and so is also the Holy Ghost Whom God has given to them that obey Him. When they heard this they were cut to the heart and conferred together how they might slay them.

Then these stood up one in the council, a Pharisee, named Gamaliel, a doctor of the law, and held in great reputation among all the people, and he asked that the Apostles should be sent outside for a little while.

Then he said to the people, You men of Israel, take care what you intend to do as touching these men. For before these times there arose up Theudas, who boasted that he was a great leader and reformer,



to whom a number of men, about four hundred, joined themselves. But he was slain and all, as many as followed him, were scattered and came to nothing.

After him rose up Judas of Galilee in the days of the Roman taxing and he drew away much people after him. He also perished, and all, even all who followed him were scattered. And now, I say, refrain from touching these men and let them alone for if this teaching and this movement is simply of men it will come to nought but if it be of God we cannot overthrow it. You should not try to overthrow it lest haply you will be found fighting against God. And to him they agreed and when they had called the Apostles and beaten them they commanded that they should not speak in the Name of Jesus, and then let them go. And the Apostles departed from the presence of the council rejoicing that they were counted worthy to suffer shame for Jesus' sake, and daily in the Temple and in every home they ceased not to teach and preach Jesus Christ.

### CHAPTER 6.

DEACONS AND STEPHEN. *Verbes 1-15.*

And in those days when the number of the disciples was greatly increased there arose a murmuring of Grecian Jews against the native Jews, because they said the widows amongst them were neglected in the daily provision of needs. Then the twelve called the multitude of the disciples and said, It is not reasonable that we should stop preaching the Word of God to spend our time on money matters. Wherefore, brethren, look out amongst you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business, but we will give ourselves to prayer and the preaching of the Word.

And the saying pleased the whole multitude, and they chose Stephen, a man full of faith particularly and of the Holy Ghost generally and Philip, Procorus, Nicanor, Timon, Parmenas, and Nicolas, a Jewish proselyte from Antioch. These they set before the Apostles and when they had prayed they laid hands on them in blessing and separation for the work of deacons. And the Word of God increased, and the number of disciples multiplied in Jerusalem greatly, and a great number of the priests were obedient to the faith. And Stephen, full of faith and power, did great wonders and miracles among the people. Then there arose certain of the synagogue, which was called the synagogue of the Libertines, Cyrenians, Alexandrians, and some from Cilicia and Asia, disputing with Stephen. (This synagogue apparently was for the coming together of foreign Jews who at intervals came up to Jerusalem). They were not able to resist the wisdom and the spirit by which Stephen spoke, so they bribed men to say that he spoke blasphemous words against Moses and against God. They stirred up the people and the elders and the scribes and came upon him, caught him and brought him to the Sanhedrin, and set up false witnesses who said, This man ceases not to speak blasphemous words against our own holy Temple, and the Law of Moses. We have heard him say that Jesus of Nazareth would change the rites and ceremonies that Moses gave to us.

And all that sat in the council looking steadfastly on Stephen saw his face transfigured, so that it looked like the face of an angel.

### CHAPTER 7.

STEPHEN'S TESTIMONY AND MARTYRDOM. *Verbes 1-60.*

Then said the high priest to Stephen, are these charges against you correct? Stephen said, Men, brethren and elders, Harken! The God of glory appeared to our father Abraham when he dwelt in Mesopotamia, before he dwelt in Haran. God said to him, Get out of your country and from your relatives and enter into the land which I will show you. Then he came out of the land of the Chaldeans and dwelt in Haran. And from thence, when his father died, he removed into the land of Canaan where we now dwell. And God gave him personally no abiding place in it, not so much that his foot could stand upon, yet He promised that He would give it to him for a possession and to his seed after him. Yea, He said this even when he had no seed. God said to him, Your descendants shall lodge in a strange land for four hundred years, and the inhabitants of that land will bring your seed into bondage, and evilly entreat them, and the nation to whom they shall be in bondage will I judge and punish, said God, and after that your descendants will come forth and serve Me in this place of Canaan, the Promised Land. He then gave to Abraham the covenant of circumcision. He meant that male Jews should be recognised everywhere. There would be no hiding their identity. So Abraham begat Isaac and circumcised him the eighth day, and Isaac begat Jacob, and Jacob begat twelve sons, who became the heads of the tribes of Israel. These sons, moved with envy, sold one of their brothers, Joseph, into Egypt, but God was with him, and delivered him out of all his afflictions, and gave him favour and wisdom in the sight of Pharaoh, King of Egypt, and He made him governor over Egypt and all his palace.

Now there came a great shortage over all the land of Egypt and Canaan and great affliction, and our fathers found nothing to live on. But when Jacob heard that there was corn in Egypt he sent there his sons (the fathers of our tribes) first. On the second visit Joseph was made known to his brethren and Joseph's brothers were made known to Pharaoh. Then Joseph sent and called his Father Jacob and all his kindred to come to him. Altogether there were seventy-five people. So Jacob went down to Egypt and died there, and so did the fathers of our tribes. They were carried over into Schechem and laid in the sepulchre that Abraham bought for a sum of money from the sons of Emmor of Schechem. But when the time of the promise drew near for fulfilment which God had promised to Abraham the people grew and multiplied in Egypt, until another king arose who did not trouble to remember Joseph and his influence. The same dealt craftily with our kindred and evilly treated our ancestors, so that they sought to destroy the young children who were born. At this period Moses was born and was exceedingly beautiful and was nourished and hidden in his Father's house for three months. Then he was forced to be cast out and Pharaoh's daughter found him and nourished him for her own son. Moses was learned in all the wisdom of the Egyptians and was powerful in his words and deeds. When he was forty years old it came into his heart to go and see his brethren, the children of Israel. Seeing one of them suffering wrong he defended and avenged him that was oppressed, killing

the Egyptian. He supposed his brethren would have understood how that God by his hand would deliver them, but they understood not. The next day he again showed himself to those that strove and would have set them at one again, saying, Sirs, you are brethren. Why do you wrong one another? But he was doing wrong to his neighbour thrust him away, saying, Who made you a ruler and a judge over us? Will you kill me as you did the Egyptian yesterday? Then Moses fled at that saying and lived as a stranger in the land of Midian (which included the peninsula of Sinai) and there he begot two sons. When forty years had passed there appeared to him in the wilderness of Mount Sinai an angel of the Lord in a flame of fire in a bush. When Moses saw it he wondered at the sight, and as he drew near to behold it the voice of the Lord came to him, saying, I am the God of your fathers, the God of Abraham, and the God of Isaac and the God of Jacob. Then Moses trembled and was afraid to look upon this manifestation of God. Then the Lord said to him, Take off your shoes from your feet for the place where you stand is holy ground. I have seen, I have seen the affliction of My people who are in Egypt, and I have heard their groaning and am come down to deliver. Now come, I will send you into Egypt.

This Moses whom they refused, saying, Who made you a ruler and a judge?, the same did God send to be a ruler and a deliverer by the hand of the Angel which appeared to him in the bush. He brought the people of Israel out from Egypt to the Promised Land after that He had showed wonders and signs in the land of Egypt and at the Red Sea and in the wilderness for a space of forty years.

This is that Moses which said to the children of Israel, A prophet shall the Lord your God raise up unto you, of your brethren, like myself, to Him shall you listen (Deut. 18, 15). This is that Moses who was in the assembly of Israel in the wilderness with the Angel of the Lord, who spoke to him in Mount Sinai and with our ancestors, who received the actual words from God to give to us. To whom our forefathers would not give obedience but thrust him from them and in their hearts turned back again to Egypt, saying to Aaron, Make us gods to go before us, for as for this Moses who brought us out of the land of Egypt we do not know where he is. They then made an idolatrous golden calf and offered sacrifices unto this idol and rejoiced in the works of their own hands. Then God turned and gave them up to worship the host of heaven. They made gods of the sun, moon, planets, and stars. It is written in the prophets, O Israel, have you offered to Me slain beasts and sacrifices during your wandering in the wilderness for forty years? (Except for a small number they had not sacrificed to the true God for approximately forty years). No, you took up the worship of Moloch (the sun god), and Remphan (the star god), and carried images of these about with you. But I will carry you into captivity, even beyond Babylon. Our fathers had the Tabernacle of Witness in the wilderness according to God's appointment, saying unto Moses that he should make it according to the pattern he had seen in the mount. Which Tabernacle our ancestors who came after brought in with Joshua into the land of

Canaanites, whom God drove out from the face of our ancestors until the days of David the king.

David found favour with God and erected a Tent or Tabernacle for an earthly dwelling place for God. But Solomon built a permanent Temple. However the Most High God does not simply dwell in houses made with hands. The prophet has said, Heaven is My throne and earth is My footstool. What house can you build that is large enough to contain Me, or where can you find a place large enough for Me to rest? (1 Kings 8, 27. Isa. 66, 1). Has not My hand made these material places? I am greater than any temple or tabernacle.

You stiff-necked people and unseparated to God in heart and ears. You always resist the teaching and leading and miracles of the Holy Ghost. That which your fathers did you likewise are doing. There is not a prophet of old which your ancestors did not persecute and they have slain those who prophesied beforehand of God's righteous Messiah. He has indeed come and you have betrayed and murdered Him. You who received the law of Moses, through the instrumentality of angels who were the agents for God at Mount Sinai, you have not kept that very law.

When they heard these things they were cut to the heart and gnashed on Stephen with their teeth. But he, being full of the Holy Ghost, looked steadfastly into Heaven and saw the glory of God and Jesus standing on the right hand of God, and said, Behold, I see the Heavens opened and the Son of Man standing on the right hand of God. Then they screamed out with a loud voice and stopped their ears and ran upon him with one accord and cast him out of the city and stoned him. The first men responsible for the death stoning laid their garments down at a young man's feet while they performed their evil work. The young man was Saul (afterwards Paul). Then Stephen was officially stoned. As he was being stoned he was heard calling upon God and saying, Lord Jesus, receive my spirit. Then he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this he fell asleep in death.

## CHAPTER 8.

WITNESSING IN SAMARIA AND GAZA. Verses 1-40.

Saul was consenting to Stephen's death. At that time there was a great persecution against the church which was at Jerusalem. They were all scattered abroad throughout Judea and Samaria, excepting the Apostles. Devout men carried Stephen and buried him and made great lamentation over him.

As for Saul he made great havoc of the church, entering into every house and capturing men and women, and then committing them to prison. But these that were scattered abroad went everywhere preaching the Word. Then Philip went down to Samaria and preached Christ to them. And the people with one accord gave heed to those things which Philip spoke, hearing his word and seeing the miracles which he did, for evil spirits came out of many that were possessed with them and many paralysed and crippled people were healed. And there was great joy in that city. But there was a certain man called Simon who before time had been a sorcerer or spiritist and he bewitched the people of Samaria, giving out

that he himself was a great religious leader, to whom the Samaritans listened from the least to the greatest, saying, This man is an incarnation of God's power. To him the Samaritans intently listened because for a long time he had bewitched them with his sorceries. But when they believed Philip, preaching the things concerning the kingdom of God and the Name of Jesus Christ, they were baptised both men and women. Then Simon himself professed to believe, and when he was baptised he continued with Philip beholding the miracles and signs which were done. Now when the Apostles which were at Jerusalem heard that Samaria had received the Word of God they sent unto them Peter and John, who, when they were come down prayed for the Samaritans that they might receive the Holy Ghost, for as yet the Holy Spirit had not fallen upon any of them, they were only baptised in the Name of Jesus Christ. Then laid they their hands on the Samaritans and they received the Holy Ghost. When Simon saw that through the laying on of the Apostles' hands the Holy Ghost was given he offered them money, saying, Give me also this power, that on whosoever I lay hands he may receive the Holy Ghost. And Peter said to him, Your money perish with you, because you have thought that the gift of God may be purchased with money. You have neither part nor lot in this matter for your heart is not right with God. Note, all whose hearts are right with God have a part in this matter of the Holy Ghost.

Repent therefore of this your wickedness and pray God if perhaps the thought of your heart may be forgiven you. For I perceive you are in the essence of bitterness because you have not this power and are still chained to your sinful thoughts. Then Simon answered and said, Pray to the Lord for me that none of the evils which you have spoken about will come upon me.

And Peter and John when they had borne their witness and preached the Word concerning the Lord Jesus returned toward Jerusalem and on their way preached the Gospel in many villages of the Samaritans.

Then the angel of the Lord spoke to Philip, saying, Arise and go toward the south unto the way that goes down from Jerusalem to Gaza, which is desert. He arose and went, and behold a man of Ethiopia, a marriageless man of great authority under Candace, queen of the Ethiopians, who had charge of all her treasure, and was really her Chancellor of the Euchaquer, had come to Jerusalem to worship in the Temple. He was returning home and sitting in his chariot was reading the 53rd chapter of Isaiah. Then the Spirit said to Philip, Go near and join yourself to this chariot. And Philip ran thither to him and heard him read the prophet Isaiah, and said, Do you understand what you are reading? He said, How can I except some man should guide me? And he asked Philip to come and sit with him and explain the Scriptures. The place of the Scripture which he read was from the 53rd chapter of Isaiah, He was led as a sheep to the slaughter and like a lamb before her shearers is dumb, so He opened not His mouth. In His humility His just judgment was stolen from him. Who is there to go before Him and declare His ancestry? (as was the custom amongst those whose lives were judicially taken from the earth). And the

Chancellor of the Euchaquer asked Philip saying, I pray you of whom is the prophet speaking?—of himself or some other man? Then Philip opened his mouth and began at the same Scripture and preached to him Jesus. As they went on their way they came to a certain water and the Chancellor said, See, here is water. Is there anything to hinder me from being baptised? And Philip said, If you believe with all your heart you may. And he replied, I believe that Jesus Christ is the Son of God. And he commanded the driver of the chariot to stop, and the Chancellor and Philip both went down into the water and Philip baptised him. And when they were come up out of the water the Spirit of the Lord caught away Philip and the Ethiopian saw him no more, but went on his way rejoicing. Philip was next found at Asoos and passing through he preached in the cities round about until he came to Caesarea on the Mediterranean coast.

## CHAPTER 9.

### SAUL'S CONVERSION. Verses 1-31.

And Saul, still breathing out threatenings and slaughter against the disciples of the Lord, went to the High Priest, and desired from him letters to the rulers of the synagogues around Damascus that if he found any of Jesus' way of thinking he might bring them bound to Jerusalem. As he journeyed, he came near to Damascus and suddenly there shone round about him a great light from Heaven, and he fell to the earth, and heard a voice saying to him, Saul, Saul, why do you persecute Me? And he said, Who are You, Lord? And the Lord said, I am Jesus Whom you persecute. It is hard for you to kick against the driving goad as rebellious beasts of burden will do. And Saul, trembling and astonished, said, Lord what wilt Thou have me to do? The Lord said to him, Arise, and go into the city of Damascus and it will be told you what you must do. And the man which journeyed with him stood speechless, hearing the voice but seeing no man. And Saul arose from the earth and when his eyes were opened he could not see, but they led him by the hand and brought him into Damascus. And he was three days without sight, neither did he eat or drink. And there was a certain disciple at Damascus named Ananias. Then said the Lord in a vision, Ananias. And he said, Behold I am here Lord. And the Lord said to him, Arise and go into the street which is called Straight, and enquire in the house of Judas for one called Saul of Tarsus, for, behold he is praying. He has seen in a vision a man named Ananias coming in and putting his hands on him, that he might receive his sight. Then Ananias answered, Lord, I have heard from many of this man and how much evil he has done to your saints at Jerusalem. And everywhere he has authority from the chief priests to bind all those who call on Your Name. The Lord said to Ananias, It is all right. Go your way, for he is a chosen vessel unto Me to bear My Name before the Gentiles, kings, and the Children of Israel. Also I will show him what great things he has to suffer for My Name's sake. And Ananias went his way and entered into the house and putting his hands on him said, brother Saul, the Lord, even Jesus, who appeared to you in the way as you came, has sent me that you might receive your sight and be filled with the Holy Ghost. And imme-

diately there fell from Saul's eyes as it were scales or flakes, and he received sight immediately and arose and was baptized in water. And when he had received food he was strengthened. Then Saul remained for a number of days with the disciples at Damascus, and straightway he preached Jesus as the Christ in the synagogues, declaring that He was the Son of God. But all that heard him were amazed and said, Is not this he who destroyed them which called on the Name of Jesus in Jerusalem and came hither for the same purpose that he might take his followers and bind them and carry them to the chief priests in Jerusalem?

But Paul increased the more in influence and confounded the Jews which dwelt at Jerusalem, proving that Jesus was indeed the Christ.

After many days had passed the Jews took counsel together how they might kill him. But their plan was known by Saul. They watched the gates day and night for an opportunity to kill him. Then the disciples took him by night and let him down the wall in a large basket. When Saul had come to Jerusalem he attempted to join himself with the disciples, but they were all afraid of him, and did not believe that he was a sincere disciple. But Barnabas took him and brought him to the Apostles Peter and James (Gal. 1, 18-19) and told them how he had seen the Lord Jesus on the road to Damascus, and that the Lord had spoken to him, and how Saul had preached boldly in Damascus in the Name of Jesus. And he was with the disciples coming in and going out of Jerusalem. He spoke boldly in the Name of the Lord Jesus and disputed with the Grecian Jews, but they went about to slay him. When the brethren knew this they took Saul down to Caesarea, and sent him by ship to Tarsus, his native city.

Then had the Christian Churches rest throughout all Judea, Galilee and Samaria, and were built up, and walking in the fear of the Lord, and in the comfort that came from the Holy Ghost, were multiplied.

**PETER'S MIRACULOUS WITNESS. Verses 32-43.**

It came to pass as Peter passed through many districts he came also to the saints which dwelt at Lydda. There he found a certain man named Eneas, who had kept his bed eight years and was paralysed. Peter said to him, Eneas, Jesus Christ makes you whole, arise and make your bed. And he arose immediately. Then, speaking generally, all that dwelt at Lydda and in the district of Sharon saw the miracle and turned to Jesus Christ as their Lord.

Now there was at Joppa a certain disciple named Tabitha, whose name by interpretation is Dorcas. This woman was full of good works in her heart which she was constantly doing. It came to pass in those days that she was ill and died. When they had washed her they laid her in an upper room. Since Lydda was near to Joppa and the disciples had heard that Peter was there they sent to him two men asking him that he would come to them without delay. Then Peter arose and went with them. When they had come they took him into the upper room and all the mourners stood by him weeping and showing the coats and garments that Dorcas made whilst she was with them. But Peter put them all out of the room and knelt down and prayed, and turning to the body said, Tabitha, arise. And she opened her eyes and when she saw Peter she sat up. And he gave

her his hand and lifted her up and when he had called the saints and mourners presented her alive. And it was known throughout the whole of Joppa. Many therefore believed in the Lord. And it came to pass that Peter tarried many days in Joppa with one named Simon, a tanner.

## CHAPTER 10.

**PETER AND CORNELIUS. Verses 1-48.**

There was a certain man in Caesarea called Cornelius, a captain over a hundred Roman soldiers. He was a godly man, and one that revered God with all his home, and who gave much money away to the poor, and always prayed to God. He saw clearly in a vision, about three o'clock in the afternoon, an angel of God come into him and he heard him say, Cornelius! And when he looked on the angel he was afraid and said, What is it Lord? And the angel said to him, Your prayers and alms are come up before God and caused Him to remember you. Now send messengers to Joppa and call for one Simon, whose surname is Peter. He lodges with one named Simon, a tanner, whose house is by the seaside. He will tell you what you ought to do. When the angel who spoke to Cornelius was departed, he called two of his household servants and a devout soldier who waited on him continually, and when he had declared all these things unto them he sent them to Joppa. On the morrow, as they went on their journey and drew near to the city, Peter went up on the housetop to pray, about twelve o'clock midday. He became very hungry and would have eaten, but while food was being prepared he fell into a trance and saw heaven open and a certain vessel descending toward him. It was like a great sheet tied at the four corners and let down to the earth. In the sheet were all manner of four footed beasts of all classes, and creeping things and birds.

There came a voice to him saying, Rise, Peter, kill and eat. Peter said, Not so, Lord, for I have never eaten anything of low class and ceremonially unclean. And the voice spoke to him again the second time saying, What God hath cleansed do not call it low class and unsuitable for food. This was done three times, and the vessel was received up again him Heaven. Now while Peter doubted in himself what this vision meant behold the messengers from Cornelius had made enquiry for Simon's house and had arrived outside the gate. While Peter thought on the meaning, the Spirit said to him, Behold three men seek for you. Arise therefore and get down, and go with them doubting nothing, for I have sent them. Then Peter went down to the men who were sent to him from Cornelius and said, Behold, I am the one you are asking for. For what reason have you come? And they said, Cornelius the centurion, a righteous man and one that reverences God, and of good report amongst those of the Jewish nation was warned from God by a holy angel to send for you into his house, and to hear what you have to say. Then Peter invited them into the house and gave them hospitality. On the morrow he went with them. And some of the disciples from Joppa went with him. The next day they entered into Caesarea. Cornelius was waiting for them and called together his relatives and close friends.

As Peter was coming in Cornelius met him and

fell down at his feet and commenced to worship him. But Peter lifted him up saying, Stand up. I myself also am a man. And as he talked with him he went in and found many who had gathered. He said to them, You know how it is an unlawful thing for a Jew to keep company with or dwell with one of another nation, but God has showed me that I should not call anybody unclean or religiously separated from me. Therefore I came to you without hesitation as soon as I was sent for. I ask therefore for what purpose you have sent for me? And Cornelius said, Four days ago I was fasting unto this time and at three o'clock on the afternoon I prayed in my house and behold a man stood before me in white clothing, and said, Cornelius, your prayer is heard and your alms are remembered before God, send therefore to Joppa and call hither Simon whose surname is Peter. He is lodging in the house of one called Simon the tanner. His house is by the seaside and when he has come to you he will give you a message.

Immediately therefore I sent for you and you have done well to have come. Now therefore are we all here present before God to hear all things that are commanded you of God to speak.

Then Peter opened his mouth and said, Of a truth, I see that God is no respecter of persons, but in every nation he that reverences Him and does righteously is accepted by Him. The special word which God has sent to the children of Israel is that of preaching peace through Jesus Christ. Jesus Christ is God over all. That word I do not doubt you know for it was proclaimed throughout all Judea. It came from Galilee following the baptism in water which John the Baptist preached. It declared how God anointed Jesus of Nazareth with the Holy Ghost and especially with power. Then He went about doing good and healing all that were oppressed by the devil for God was with Him. We are witnesses of all these things which He did both in the places where the Jews lived and also in Jerusalem itself. But the Jews slew Him and hanged Him on a tree. But God raised Him from the dead on the third day and revealed Him openly. Not openly to all the people but to witnesses chosen before God, even to those of us who did eat and drink with Him after He rose from the dead. He commanded us to preach to the people and to declare that He was the One ordained by God to be the Judge of the living and the dead. And to Him give all the prophets witness that through His Name whosoever believeth in Him shall receive remission of sins.

While Peter yet spake these words, the Holy Ghost fell on them who were listening to the message. And the Jews which believed were astonished as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost, for they heard them speak with other tongues and magnify God. Then said Peter, Can any man forbid the use of water that these should not be baptised who have received the Holy Ghost as well as we have. He then gave instructions that they should be baptised in water in the Name of Jesus Christ the Lord. Then they besought him to stay with them for a few days and further instruct them.

## CHAPTER 11.

### THE GOSPEL EXTENDS AMONG THE GENTILES. Verses 1-30.

The Apostles and disciples who were in Judea heard that the Gentiles had also received the word of God. And when Peter was come to Jerusalem many of the believing circumcised Jews contended with him, objecting that he went into the company of uncircumcised people and did eat with them. (The Jews were not allowed to have meals with others lest their customs should be infringed, especially that of the eating of unclean foods, such as pork.) But Peter rehearsed the whole matter to them from the beginning and explained everything in order to them, saying, I was in the city of Joppa praying, and in a trance I saw a vision. A certain vessel descended. Something like a great sheet let down by the corners from Heaven and it came right to me. When I looked steadfastly upon it I observed therein four-footed beasts of the earth, even wild beasts and creeping things and birds. And I heard a voice saying to me, Arise Peter, slay and eat. But I said, Not so, Lord, for nothing of low class or unclean has at any time entered into my mouth. But the voice answered me again from Heaven, What God has cleansed call not that low class. This was done three times and all were drawn up again into Heaven. And immediately following this there were three men already come into the house where I was lodging. They had been sent from Caesarea unto me, and the Spirit told me to go with them, doubting nothing. Moreover these six brethren here with me now went with me and we entered into the man's house. And he showed how he had seen an angel in his home which stood and said to him, Send men to Joppa and call for Simon, whose surname is Peter, who will speak to you words whereby you and all your house can be saved. And as I began to speak the Holy Ghost fell on them in the same way as He fell on us in the beginning at Pentecost. Then I remembered the words of the Lord how He said, John indeed baptised with water but you shall be baptised with the Holy Ghost.

Forasmuch then as God gave them the same gift as He did to us who believed on the Lord Jesus Christ, who was I that I could withstand God? When they heard these things they held their peace and glorified God saying, Then hath God also to the Gentiles, without them becoming Jewish proselytes, granted that on repentance they shall enter into eternal life.

Now they which were scattered abroad through the persecution that arose about the time of Stephen travelled as far as Phoenicia on the northern Mediterranean coast, and to Cyprus, an island in the Mediterranean, and to Antioch in Syria. They preached the message of Christ to Jews only. A few of them however who came from Cyprus and Cyrene, when they came to Antioch, spoke also to the Gentile Greeks. Like Peter they were constrained to do what was to them a new and unexpected thing. And the hand of the Lord blessed them and a great number of pure Gentiles turned to the Lord Jesus.

Then tidings of these things came to the ears of the church which was in Jerusalem and they sent forth Barnabas that he should go as far as Antioch and see what was happening. When he arrived and had seen

the grace of God in these Gentiles he was filled with gladness and exhorted them all with purpose of heart that they should cleave unto the Lord. For Barnabas was a good man, full of the Holy Ghost and of faith, and much people were added to the Lord. Then Barnabas went further north. He went to Tarsus to find Saul. When he had found him he brought him to Antioch. And it came to pass for a whole year they assembled themselves with the church and taught many people. And the disciples were called Christians first in Antioch, meaning "Christ-ones" or "Followers of the Messiah." It is interesting to know that "Christ" is Greek, but it stands for a Hebrew expectation (the Messiah), and "ian" is Latin.

And in those days there came prophets from Jerusalem to Antioch. One of them named Agabus, declared, by the Spirit, there would be a great famine throughout all the world, and it came to pass in the reign of Claudius Caesar. Then the disciples, every man according to his ability, determined to send relief to the brethren who dwelt in Judea. This help was sent to the elders of the churches by the hands of Barnabas and Saul.

## CHAPTER 12.

### PERSECUTION AND PROGRESS. Verses 1-25.

Now about this time Herod the king stretched forth his hands to persecute certain ones in the church. He killed James the brother of John with the sword. And then because he saw it pleased the Jews he proceeded to take Peter also. It was at the time of the Passover and the seven days of eating unleavened bread which followed it. When Herod had arrested Peter he put him in prison and delivered him to four groups of soldiers with four in each group, to keep him, intending after Easter to bring him forth to the people to be slain. Peter therefore was kept in prison but incessant and earnest prayer was made by the church unto God for him. Just when Herod was upon the point of bringing him forth, even the previous night, Peter was sleeping between two soldiers bound to them with two chains, and the keepers outside the door kept the prison. And behold the angel of the Lord came upon Peter, and a light shone in the prison and he smote Peter on the side and raised him up, saying, Arise up quickly. And his chains fell off from his hands. And the angel said to him, Dress yourself and put on your sandals. He did so, and the angel further said, Cast your outer garment over you and follow me. And Peter followed him and did not realise that what was happening was really true, for he thought he saw a vision. When they were passed the first and second guard, they came to the outer iron gate which leads into the city. This opened to them of its own accord and they went out and passed on through one street, and then immediately the angel departed from him. When Peter realised the truth, he said, Now I know of a certainty that the Lord has sent His angel and delivered me out of the hand of Herod and from all the expectation of the Jewish people. When he had considered the position he came to the home of Mary, the mother of John whose surname was Mark, where many were gathered together praying. And as Peter knocked at the door of the gate a maiden came to listen named Rhoda. When she recognised Peter's voice she did

not open the gate for gladness, but ran in and told how Peter stood before the gate. They said to her, You are mad. But she constantly declared it was as she said. Then they said, It is his guardian angel. But Peter continued knocking and when they had opened the door and saw him they were astonished. But he beckoned to them with the hand to be silent, and then he told them how the Lord had brought him out of prison. He said, Go, tell these things to James and the other brethren. And he departed and went to a secret place. Now as soon as it was day there was a great stir among the soldiers as to what had become of Peter. And when Herod had sought for him and found him not he examined the keepers and commanded that they should be put to death. Peter went from Judea to Caesarea and there abode.

Herod was highly displeased with the people of Tyre and Sidon, and they came with one accord to see him, and having made Blasius the king's chamberlain their friend, they desired peace, because their country was largely watered and fed by the king's country of Galilee. And upon an arranged day Herod arrayed in royal apparel sat upon his throne and made an eloquent speech to the people. The people gave a shout of delight and said, It is the voice of a God and not of a man. Immediately the angel of the Lord smote him with an incurable sickness because he did not give the glory to God, and he was eaten by worms and died. But the word of the Lord did not die. It grew and multiplied. And Barnabas and Saul returned from Jerusalem when they had fulfilled their ministry and they took with them John whose surname was Mark.

## CHAPTER 13.

### PAUL'S FIRST MISSIONARY JOURNEY. Verses 1-32.

Now there were in the Antioch church certain prophets and teachers, as Barnabas and Simeon, whose surname was Niger, and Lucius of Cyrene, and Manaen, a foster brother of Herod Antipas, and Saul. As they waited upon the Lord in prayer and fasting, the Holy Ghost speaking through one of the prophets, said, Separate Me Barnabas and Saul for the work to which I have called them. And when they had further fasted and prayed they laid hands on them for further blessing and sent them forth with the blessings of the whole church. So they, being sent forth by the Holy Ghost, departed to the port of Seleucia and from thence they sailed to Cyprus, an island in the Mediterranean sea. They came to Salamis on that island and preached the Word of God in the synagogue of the Jews: they also had John Mark with them to attend to their needs. When they had gone through the isle to the port of Paphos they found there a certain sorcerer. He was a false spiritist prophet, a Jew whose name was Bar-Jesus (which means "A son of Jesus"). He was with the deputy ruler of the country, Sergius Paulus, who was himself, generally speaking, a wise man. This deputy called for Barnabas and Saul and desired to hear their word about God. But Elymas the sorcerer (for such he generally was called) withstood them, seeking to turn away the deputy from the faith. Then Saul, who was also called Paul (it is possible that Saul was the name most in favour with Hebrews, but Paul most in favour with the Gentiles, so that in view of his Gentile ministry Paul and not







of the Lord Who gave witness unto the words of grace which they spoke by granting signs and wonders to be done by the laying on of their hands. But the great multitude of the city was divided and part held with the Jews and part with the Apostles. Then, when an attack was made upon them by the Jews and Gentiles with their rulers, with the intention of injuring them and stoning them, they were aware of it and fled to Lystra and Derbe, cities of Lycania and also to the districts round about. And there they preached the gospel. There sat a certain man at Lystra, powerless in his feet, being a cripple from his mother's womb, who never had walked. The same heard Paul speak. Paul steadfastly beheld him and perceived that he had faith to be healed and said with a loud voice, Stand upright on your feet. And he leaped and walked. And when the people saw what Paul had done they lifted up their voices and said in the speech of Lycania, The gods have come down to us in the likeness of men, and they said that Barnabas was Jupiter (meaning the god who is "the helping father") and Paul, Mercurius (meaning "the god of eloquence") because he was the chief speaker. Then the priest of Jupiter, who was the religious ruler of the city, brought oxen and garlands unto the gates of the city and would have done sacrifice to Barnabas and Paul with the people. But when the Apostles, Barnabas and Paul, heard this they rent their clothes as a sign of displeasure and ran in among the people crying out, Sirs, why do these things? We are men of similar characteristics as yourselves and preach that you should turn from these vain things unto the living God Who made Heaven and earth and the sea and all the things that are therein. He, in times past, suffered all nations to walk in their own ways. Yet He did not leave Himself without some witness for He gave us rain from heaven and harvests, filling us with food and gladness. And with these sayings they only just succeeded in keeping the people from sacrificing to them.

Then there came thither persecuting Jews from Antioch and Iconium and persuaded the people against Paul and Barnabas. They consequently stoned Paul and drew him out of the city thinking he was dead. Howbeit, as the disciples stood round him he rose up and came into the city and the next day he and Barnabas departed to Derbe, and when they had preached the gospel to that city and had made many disciples they returned again to Lystra and to Iconium and to Antioch, confirming the souls of the disciples and exhorting them to continue in the faith and explaining that we must expect through much tribulation to enter into the Kingdom of God. And when they had ordained elders in every city and had prayed with fasting they commended them to the Lord on Whom they believed. And after they had passed through Pisidia they came to Pamphylia. And when they had preached the Word in Perga they went down to Attalia. From thence they sailed back to Antioch in Syria, from which place they had been set aside by the grace of God for the work which they had fulfilled. And when they were come and had gathered the Church together they rehearsed all that God had done with them and how He had opened the door of faith to the Gentiles. And at Antioch they abode with the disciples a long time.

## CHAPTER 15.

FIRST MISSIONARY JOURNEY CONTINUED. Verses 1-35.

And certain men which came down from Judea taught the brethren and said, Except you are circumcised after the manner of Moses' commandment you cannot be saved. When therefore Paul and Barnabas had a great controversy with them they determined that Paul and Barnabas and certain others of them should go up to Jerusalem to the Apostles and elders about this question. And being brought on their way by the church they passed through Phoenicia and Samaria declaring the conversion of the Gentiles and they caused great joy to all the brethren. When they were come to Jerusalem they were received by the church and the Apostles and elders, and they declared all things that God had done with them, but there rose up some of the Pharisees, who had professed conversion, saying, It was needful for them to circumcise the Gentiles and to command them to keep the law of Moses. And the Apostles and elders came together to consider the matter. When there had been much disputing Peter rose up and said to them, Men and brethren, you know how that a good while ago God made choice among us that the Gentiles in the house of Cornelius should hear the Word of the Gospel and believe. And God Who knows the hearts confirmed them by giving the Holy Ghost to them in exactly the same manner as He gave to us, and put no difference between us and them, purifying their hearts with the blood of Christ by faith.

Now therefore why do you ask God to put a yoke upon the neck of the disciples which neither our fathers nor we were able to bear, for we all fail to keep the Law of Moses and thereby forfeit salvation. But we believe that through the free gift of the Lord Jesus Christ we shall be saved in the same way as the Gentiles who believe. Then all the multitude kept silence and listened to Barnabas and Paul as they declared what miracles and wonders God had wrought among the Gentiles through them. And after they had stopped speaking James answered and said, Men and brethren, hearken to me. Simon has declared how God at the first did visit the Gentiles to take out from among them a people who would bear His Name—to whom He would be a Father and they His sons. To this agree the words of the prophet, as it is written, After this I will return and build again the spiritual house of David which has collapsed, and I will build again the ruins thereof and set it up, that the remainder of men might seek after the Lord, and all the Gentiles who call upon My Name, saith the Lord, Who does all these things. Known unto God are all His plans from the beginning of the world (Amos 9, 11-12 and the prophets generally).

Wherefore my judgment is that we do not trouble those to keep the Law of Moses who among the Gentiles are turned to God: but that we write to them and advise them to abstain from anything in connection with idols, from immorality of every description, and from eating things that have been strangled, and from the drinking of blood. For Moses' teaching regarding these things has been read in many cities from ancient time in the synagogue every sabbath day. Then it pleased the Apostles and elders with the approval of the whole Church to send chosen men of

their own company to Antioch with Paul and Barnabas, selecting Judas surnamed Barsabas, and Silas, chief men among the brethren. And they sent letters by them after this manner, The Apostles and elders and the Church generally, send greetings to the Churches which are composed of Gentiles in Antioch, Syria and Cilicia. Forasmuch as we have heard that certain people which went out from us have troubled you with words misdirecting your souls, saying, You must be circumcised and keep the whole Law of Moses, to whom we gave no such commandments, it seemed good to us, being assembled with one accord, to send chosen men to you with our beloved Barnabas and Paul. These men have hazarded their lives for the Name of the Lord Jesus Christ. We have sent therefore Judas and Silas who will tell you the same things by word of mouth. For it seemed good to the Holy Ghost and to us to lay upon you no greater burden than these obviously necessary things, that you do not eat meats that you know have been previously sacrificed to idols, and that you abstain from drinking blood, and things that have been strangled with the blood left in them, and from immorality of all kinds. If you keep yourselves from these things you will do well. Farewell.

So when the brethren were sent away they came to Antioch and when they had gathered the multitude of converts together they handed to them the letter from James. When they had read it they rejoiced together because of the great comfort which had been brought to them, and Judas and Silas, being prophets, exhorted the brethren with many prophetic words, and confirmed them in the faith.

And after they had stayed there for a long time they were freed to go back to the Apostles in peace and with the blessing of the Antioch Church. Notwithstanding it pleased Silas to abide there still. Paul also and Barnabas continued in Antioch teaching and preaching the Word of the Lord, with many others also.

#### PAUL'S SECOND MISSIONARY JOURNEY. Verses 36-41.

Some days after, Paul said to Barnabas, Let us go again and visit our brethren in every city where we have preached the Word of the Lord and see how they are getting on. Barnabas agreed but determined to take John Mark with them once more. But Paul thought it was not good to take one who prematurely left them the time before in Pamphylia and who did not continue to the end of the work.

The difference of opinion was so strong between Barnabas and Paul that they separated from each other. Barnabas took Mark and sailed to Cyprus, and Paul took Silas and departed, being commended by the brethren to the grace of God. And he went throughout Syria and Cilicia confirming the Churches (Barnabas is never heard of again after this incident!)

### CHAPTER 16.

#### SECOND MISSIONARY JOURNEY, CONTINUED. Verses 1-40.

Then Paul came to Derbe and Lystra and, behold, there was a certain disciple named Timothy, the son of a certain believing Jewish woman. His father however was a Greek. Timothy was well reported of by the brethren who were at Lystra and Iconium. Paul

invited Timothy to go forth with him and had him circumcised, not because it was essential but because it was expedient in that transitional time to become all things to all men in order to save some. Had he not been circumcised Timothy would not have been allowed in the synagogue of the Jews, and Paul wanted him there. The Jews knew that Timothy's father was a Greek and were always keen to ask whether he had been circumcised. As Paul and Silas went through the cities they delivered to them the decisions of the Apostles and elders at Jerusalem which were considered necessary for Gentile and Jewish converts to observe. So were the Churches established in the faith and increased in number daily.

Now when they had gone throughout Phrygia and the region of Galatia and were forbidden of the Holy Ghost to preach the Word of God in Asia at that time, they arrived at Mysia, and attempted to go into Bithynia, but the Spirit suffered them not. Passing by Mysia they came down to Tross and a vision appeared to Paul in the night. There stood a man of Macedonia who earnestly said to him, Come over into Macedonia and help us. After he had seen the vision we (Note the "we." Luke was now in the company) immediately endeavoured to go into Macedonia, assuredly gathering that the Lord had called us to preach the Gospel unto them.

Therefore loosing from Tross we came with a straight course to Samothracia (an island in the Ægean Sea) and the next day to Neapolis, and then to Philippi which is the chief city of that part of Macedonia, where was a Roman colony. We abode in that city for a number of days. On the sabbath we went out of the city by a riverside, where it was the custom to pray. We sat down and spoke unto the women who gathered. A certain woman named Lydia, a seller of purple dyes and fabrics, who worshipped the God of Israel, heard us speak, and the Lord opened her heart and she listened to the things that were spoken by Paul. When she was baptised in water and her household she besought us saying, If you have judged me to be faithful to the Lord come into my house and abide there. And she constrained us.

And it came to pass as we went to prayer a certain maiden, possessed with an evil spirit, who revealed hidden things, met us, who brought her masters much gain by this fortune telling. The same followed Paul and our little company and cried saying, These men are the servants of the Most High God who show us a way of salvation. This she did many days. But Paul being vexed turned and said to the demon-spirit, I command you in the Name of Jesus Christ to come out of her. And he came out that very hour. When the masters of the maiden saw that the hope of their gains was gone they caught Paul and Silas and drew them into the market place to the rulers of the city and then brought them to the magistrates saying, These men, being Jews, do exceedingly trouble our city and teach customs which are not lawful for us to receive, neither to observe, being Romans.

And the multitude rose up together against them, and the magistrates rent off their clothes, and commanded to beat them. When they had laid him many stripes upon them they cast them into prison charging the jailor to keep them safely. He, having received

such a command, thrust them into the inner prison and made their feet fast in the stocks. And at midnight Paul and Silas prayed and sang praises unto God, and the prisoners heard them. Suddenly there was a great earthquake so that the foundations of the prison were shaken and immediately all the doors were opened, and everyone's bands were unloosed. The keeper of the prison awaking out of his sleep and seeing the prison doors open drew out his sword, and would have killed himself supposing that the prisoners had fled.

But Paul cried with a loud voice saying, Do thyself no harm for we are all here. Then he called for a light and spring in and came trembling and fell down before Paul and Silas, and brought them out saying, Sirs, what must I do to be saved? They said, Believe on the Lord Jesus Christ and you will be saved and your house. Then they spoke to him the Word of the Lord and to all that were in the house. The jailer took them the same hour of the night and washed their stripes and was baptised, he and all his, straightway.

When he had brought them into his home he set meat before them and rejoiced, believing in God with all his house. When it was day the magistrates sent officers saying, Let those men go. And the keeper of the prison said to Paul, The magistrates have sent to let you go. Now therefore depart and go in peace. But Paul said to them, They have beaten us openly, untried, and uncondemned, being Romans, and have cast us into prison, and now they attempt to thrust us out secretly. Nay, verily, Let them come themselves and fetch us out. And the officers told these words to the magistrates, and they feared when they heard they were Romans, for they had been illegally treated. They came therefore and besought them to go, and brought them out, asking them to depart right away from the city. They went out of the prison and entered into the house of Lydia. When they had seen the disciples and had spoken words of comfort to them they departed.

## CHAPTER 17.

### SECOND MISSIONARY JOURNEY CONTINUED.

#### Verses 1-34.

Now when they had passed through Amphipolis and Apollonia they came to Thessalonica (modern Salonica) where there was a Jewish synagogue, and Paul as was his custom went in to them and for three sabbaths reasoned with them out of the Scriptures showing and declaring that Christ must needs have suffered unto death and then risen again, and that Jesus of Nazareth was indeed the Messiah predicted by the prophets. Some of them believed and companioned with Paul and Silas, and of the devout Grecian Jews there was a great multitude, and also many of the leading women. But the unbelieving Jews moved with bitter envy gathered to themselves a company of the low class ruffians and set the whole city in an uproar, and attacked the house of Jason, one of the leading converts, and where Paul and Silas were thought to be staying, and sought to bring them out to the people. But when they could not find them they drew Jason and certain of the disciples to the rulers of the city, crying, These that have turned the world upside down are come to us also, whom Jason

has received, and these all act contrary to the decrees of Caesar, for they say there is only one king—King Jesus.

The cries of the rabble disturbed the people, and the rulers of the city made Jason and the other disciples promise to send Paul and Silas away. So the brethren immediately sent Paul and Silas by night to Berea, who having arrived there went into the synagogue of the Jews. These were more noble than those of Thessalonica in that they listened to the word with readiness of mind and searched the Scriptures daily to see whether these things were true. Therefore, many of them believed. Also there were many honoured women among the Grecian Jews as well as menfolk who believed. But when the Jews of Thessalonica heard that the Word of God was being preached by Paul at Berea they came there and stirred up the people. Then immediately the brethren sent away Paul toward the sea coast, but Silas and Timothy stayed at Berea. Those who accompanied Paul brought him to Athens, and having been asked to send Silas and Timothy as soon as possible, they returned to Berea.

Now while Paul waited for Silas and Timothy at Athens his spirit was stirred up within him when he saw the city wholly given over to idolatry. Therefore he disputed in the synagogue with the Jews and with other godly people, and in the market daily with those who met with him. Then some of the philosophers of the Epicureans (followers of Epicurus, a leader of atheism) and of the Stoics (followers of Zeno, who taught that the whole world was under the iron will of God, and "What is to be will be") encountered him. And some said, What will this babbler say? Others said, He seems to be a setter forth of strange gods, because he preached to them Jesus and the resurrection. So they took him and brought him to Areopagus, the highest court in Athens, situated on Mars Hill. There they asked him what was the strange teaching he was proclaiming. Said they, You are bringing unusual things to our ears and we would like to know what these things mean (for most of the Athenians, and visitors who gathered there, spent their time in doing nothing else but talking of or listening to some new thing). Then Paul stood in the midst of Mars Hill and said, You men of Athens I perceive that in all things you are very religious. For as I passed by and beheld your places of worship I found an altar with this inscription, To the unknown God. I will now tell you Who this unknown God is. He is God Who made the world and all that is therein, for He is the Lord of Heaven and earth, dwelling not in temples made with hands, neither is supplied with gifts from men's hands, as though He needed man's help, for He gives life and breath to everything and has made all nations of the world from one common origin and blood, and hath determined beforehand what shall happen to them and where they shall dwell. God's purposes are that all men should seek after Him that they might enter into communion with Him, but, really, little seeking is required for He is not far from any one of us, for in and through God we live and move and have our existence, just as some of your poets have said, For we are God's offspring. Seeing then that we have come from God we ought not to think of God as like

any image you can make of gold or silver or stone, carved out by man's skill and ideas.

In the past the period of this ignorance God overlooked, but now He commands all men everywhere to repent, because He has appointed a day in which He will judge the whole world regarding righteousness by one Man Whom He hath appointed, and He has proved this to all men in that He hath raised this Man from the dead.

When they heard of the resurrection from the dead some mocked and others said, We will listen to you again about this. So Paul departed from their midst. Howbeit certain men clave unto him and believed, among them was Dionysius, the Areopagite, a member of the supreme council of Athens, and a woman named Damaris, and others with them.

## CHAPTER 18.

### SECOND MISSIONARY JOURNEY CONTINUED.

#### Verses 1-28.

After these things Paul departed from Athens and came to Corinth and found there a certain Jew named Aquila born in Pontus, lately come from Italy, with his wife Priscilla, because Claudius Caesar had commanded all Jews to depart from Rome. Paul went and stayed with them, and because he was of the same craft he abode with them and helped them in their work for by occupation they were tent makers. And Paul reasoned in the synagogue every sabbath and persuaded Jews and Greek proselytes to accept Jesus. When Silas and Timothy were come from Macedonia Paul was further constrained by the Holy Spirit in the spirit and declared to the Jews that Jesus was the Messiah. When they opposed themselves and blasphemed the Name of Jesus he shook his raiment, and said to them, Your blood be upon your heads for I am clear: from henceforth I will go to the Gentiles. And he departed from the synagogue and entered into a certain man's house whose name was Justus, one who worshipped God, and whose house was next door to the synagogue. And Crispus the chief ruler of the synagogue, believed on the Lord Jesus with all his house, and many of the Corinthians hearing believed and were baptised. Then spake the Lord to Paul in the night by a vision, Be not afraid, but speak, and hold not your peace, for I will be with you, and no man shall set on you to hurt you, for I have much people in this city. He continued there a year and six months preaching the Word of God among them. And when Gallio was the deputy ruler of Achaia the Jews revolved with one accord and brought him to the judgment seat saying, This fellow persuadeth men to worship God contrary to the law of Moses. When Paul was about to speak and defend himself Gallio said to the Jews, If it were a matter of wrong doing or immorality, O you Jews, it would be reasonable for me to listen to you. But if it is a question of doctrine and names and of your law of Moses, look to that yourselves, for I will not be a judge in such matters. And he drove them from the judgment seat.

Then all the Grecian Jews which had begun to side with Paul took Sosthenes the chief ruler of the synagogue (the successor to Crispus) and beat him before the judgment seat. And Gallio did not trouble about these things. After this Paul tarried there a good

while and then took his leave of the brethren and sailed into Syria, in company with Aquila and Priscilla.

Paul had cut off his hair in Cenchrea (a port of Corinth) for he had made a vow and would not allow his hair to grow again until the vow had been fulfilled (The vow was apparently a promise to be present at the Feast of Pentecost in Jerusalem). Then Paul came to Ephesus and said goodbye to the others there, and entered into the synagogue and reasoned with the Jews. When they desired him to stay with them longer he felt that he could not agree to do so. But he bade them farewell, saying, I must by all means keep this Feast of Pentecost in Jerusalem, but I will return again to you if God will. So Paul sailed from Ephesus. When he had landed at Caesarea and gone up and saluted the church at Jerusalem he went up to Antioch.

#### PAUL'S THIRD MISSIONARY JOURNEY. Verses 23-28.

And after he had spent some time there he left them and went over all the country of Galatia and Phrygia in order, strengthening all the disciples.

And a certain Jew named Apollos, born at Alexandria in Egypt, an eloquent man and mighty in the Old Testament Scriptures, came to Ephesus. This man was acquainted with the teaching concerning the Lord Jesus and being fervent in spirit he spoke and taught diligently the things of the Lord Jesus, but he only understood concerning John's baptism in water not about Jesus' baptism in the Holy Ghost. And he began to speak boldly in the synagogue, who, when Aquila and Priscilla heard, they took him to them and expounded unto him the way of God more fully. And when Apollos desired to pass into Achaia the brethren wrote exhorting the disciples to receive him, who, when he was come, through grace, helped the believers very much, for he mightily convinced the Jews and that openly, showing by the Scriptures that Jesus was the Messiah.

## CHAPTER 19.

### PAUL'S THIRD MISSIONARY JOURNEY CONTINUED.

#### Verses 1-22.

And it came to pass that while Apollos was at Corinth Paul having passed through the inland parts of Asia came to Ephesus and found certain disciples there. He said to them, Have you been baptised in the Holy Ghost since you believed? And they said to him, We have not so much as heard whether there be any Holy Ghost. Paul said unto them, For what purpose were you baptised? And they said, For all that John's baptism stood for—the remission of sins through repentance. Then said Paul, John truly baptised with a baptism of repentance, but he said also that the people should all believe on Him Who was to follow—that is on Jesus the Messiah. When they heard this they were baptised in the Name of Jesus Christ. And when Paul had laid his hands upon them the Holy Ghost fell on them and they spoke with tongues and prophesied, even as at Pentecost, twenty years before. The number of men was about twelve.

Then Paul went into the synagogue at Ephesus and spoke boldly for a period of three months, disputing and persuading about the things of the Kingdom of God. But when many were hardened and would not

believe but spoke evilly of the Christian way before the multitude, he departed from the synagogue and separated the disciples, holding meetings in the school room of one named Tyrannus. This continued for the space of two years so that all that dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks. And God wrought special miracles by the hands of Paul so that from his body were taken up the sick handkerchiefs or aprons and the diseases departed from them and evil spirits went out of them. Then some of the backslidden Jews, exorcists or spiritists, took upon themselves to call upon them who had evil spirits the Name of the Lord Jesus, saying, We command you by Jesus Whom Paul preacheth. There were seven sons of a Jew named Socrates. He was one of the chief priests of the Jews. When these seven sons attempted to cast out the evil spirit in the Name of Jesus the evil spirit said, Jesus I know and fear and Paul I know and fear, but who are you? And the man in whom the evil spirit was leaped on them and overcame them and so conquered them that they fled out of that house naked and wounded. And this was known to all the native Jews and also to the Grecian Jews who were living at Ephesus, and fear fell on them all, and the Name of the Lord Jesus was magnified. And many spiritists that believed came and confessed and declared their evil spiritist practices. Many also who used magical arts, sorceries, incantations and charms, and so forth, brought their books together and burned them before everybody, and they counted the value of these books and found it to be about 50 years wages.

So mightily grew the Word of God and prevailed. After these things were finished Paul purposed in his own spirit when he had passed through Macedonia and Achaia to go to Jerusalem saying, After I have been there I must also see Rome. So he sent into Macedonia two of those who worked with him, Timothy and Erastus, but he himself stayed in Asia for a season. At the same time there arose a big stir around that way because of what was done by a certain man named Demetrius, a worker in silver, who made silver shrines for the worship of Diana, the goddess of the Ephesians. (The temple of Diana was known as one of the seven wonders of the world and the silver models of it were no doubt used as objects of worship in different parts of the earth). Demetrius brought a great deal of trade to the craftsmen in silver and he called them together and those of similar occupation and said, Sirs, you know by this trade we have our living. But you see and hear that not only in Ephesus but throughout the whole of Asia this Paul has persuaded the people and turned away many from the worship of Diana, saying, there are no such things as gods that are made with hands. So that not only is our craft in danger of being not wanted but also the great temple of our great goddess Diana is in danger of being despised and, her magnificence destroyed—this great goddess whom all Asia and the world worship!

When they heard these things they were full of wrath and cried out saying, Great is Diana of the Ephesians, and the whole city was filled with confusion, and having caught Gaius and Aristarchus, men from Macedonia, Paul's companions in travel, they rushed with one accord into the spacious theatre.

Some therefore cried one thing and some another, for the assembly was confused and the majority did not know why they had gathered together. They called Alexander forth out of the multitude, the Jews putting him forward. And Alexander beckoned with his hand and would have made his defence unto the people, but when they knew that he was a Jew all with one voice cried out for the space of two hours, Great is Diana of the Ephesians.

When the town clerk had quietened the people, he said, You men of Ephesus, every man of you knows that the city of Ephesus worships the great goddess Diana and the image of Diana which the great god Jupiter sent down from Heaven. Seeing that these things cannot be denied you ought to be quiet and do nothing rashly. For you have brought here these men which are neither robbers of churches nor yet blasphemers of your goddess. Wherefore if Demetrius and the craftsmen which are with him have a matter against any man the law is open and there are advocates and lawyers. Let them argue the matter out. And if you wish to know anything about other matters then it shall be determined in a lawful assembly. For we are in danger of being called to answer for this day's uproar, there being no real reason for collecting together such a gathering. And when he had thus spoken he dismissed the gathering.

#### CHAPTER 20.

#### THIRD MISSIONARY JOURNEY, CONTINUED. Verses 1-38.

After the uproar was over Paul called to him the disciples and embraced them and departed from Macedonia. And when he had gone over Macedonia and given them much exhortation he came into Greece. He stayed in Greece three months. And when the Jews laid wait for him as he was about to sail into Syria he decided to return to Macedonia again. There accompanied him into Asia, Sopater of Berea, Aristarchus and Secundus from Thessalonica, Gaius of Derbe, and Timothy. Also Tychicus and Trophimus of Asia. These going before tarried for us at Troas. We sailed away from Philippi after the feast of the passover and unleavened bread, and joined them at Troas after five days where we abode seven days.

And upon the first day of the week when the disciples came together to break bread Paul preached to them ready to depart on the morrow and continued his speech until midnight. There were many open windows in the upper chamber where they were gathered together and there sat on one of the window ledges a young man named Eutychus. As Paul was long preaching he sank down with sleep and fell down backwards through the window space (there was no glass in those days) from the third storey to the ground outside. He was picked up dead. Paul went down and fell on him and embracing him said, Trouble not yourselves. He is alive. And when Paul therefore was come again into the upper chamber and had eaten a meal he talked in a homely and free way for a long time until break of day. Then he departed. And they took home the young man alive, and were very much comforted. And we, the party including Luke, went before Paul to the ship, and sailed to Assos, intending there to take in Paul, for so he had arranged, preferring himself to go alone by foot. And

when he met us at Assos we took him into the ship and came to the island of Mitylene and we sailed from thence and came the next day over against Chios, and the next day we came to Mitylene. And we sailed on and came the next day over against Chios; and the next day we arrived at Samos and tarried at Trogyllium; and the next day we came to Miletus. Paul had determined to sail past Ephesus because he would not spend the time in Asia, for he was trying to reach Jerusalem on the day of Pentecost. From Miletus he sent to Ephesus and called for the elders of the Church to meet him. When they were come to him he said to them, You know that from the first day when I came into Asia how I have acted with you in all seasons, serving the Lord with all humility of mind, and shedding many tears and enduring many trials which befell me through the laying in wait of the Jews to destroy me. You know how I kept nothing back that would be profitable to you and have been constantly teaching you the truth in public and privately from house to house, testifying both to the Jews and to the Greeks repentance toward God and faith toward our Lord Jesus. And now, behold, I go bound in spirit to Jerusalem, not knowing the things that will befall me there excepting that the Holy Ghost witnesses in every city through prophecy to the effect that bonds and afflictions await me. But none of these things move me, neither count I my life dear to me, as long as I can finish my life with joy and complete the ministry which I have received of the Lord Jesus to testify the glad tidings of the free gifts of God. And now, behold, I know that you all among whom I have gone preaching the Kingdom of God, will see my face no more. Wherefore I ask you to record this day that I am pure from the blood of all men. For I have not shunned to declare to you the whole counsel of God.

Take heed therefore to yourselves and to all the flock over which the Holy Ghost has made you overseers. Feed faithfully the Church of God which He hath purchased with His own blood.

For I know this that after my departure grievous wolves will enter in among you, not sparing the flock. Also out of your own company men will arise speaking wrong things and will draw away disciples after them. Therefore watch and remember that for the space of three years I ceased not to warn every one of you night and day with tears.

And now brethren I commend you to God and to the Word of His grace, which is able to build you up and to give you an inheritance among all them who are separated unto God. I have coveted no man's silver, nor gold, nor apparel. You yourselves know that my own hands have helped to earn my food and also for those who were with me. I have tried to teach you all things and how that by working with your hands you should help to support the weak and ever to remember the words of the Lord Jesus, when He said, It is more blessed to give than to receive. When he had thus spoken he kneeled down and prayed with them all.

And they all wept greatly and fell on Paul's neck and kissed him, sorrowing most of all for the words that he spoke, that they should see his face no more. And they accompanied him to the ship.

## CHAPTER 21.

### THIRD MISSIONARY JOURNEY, CONTINUED.

#### Verses 1-17.

And it came to pass after we had left them and commenced our voyage we sailed directly for Coos, an island about forty miles south of Miletus, and the day following we came to Rhodes, another island about fifty miles to the south east, and then to Patara on the mainland of Lycia. Then finding a ship that was going to Phenicia we went aboard and set forth. We passed the island of Cyprus on our left and sailed into Syria, landing at Tyre, for there the ship unloaded its cargo. Finding disciples there we tarried seven days, who said to Paul through the Spirit in prophecy that he should not go up to Jerusalem. When those days were ended we departed and went on our way, the disciples accompanying us with their wives and children till we were out of the city, and then we kneeled down on the seashore and prayed. When we had said goodbye to each other we took ship and they returned home.

When we had finished our voyage from Tyre we came to Ptolemais and greeted the brethren and stayed with them for one day. The next day we who belonged to Paul's company departed and came to Caesarea and we entered into the house of Philip the evangelist, one of the seven deacons (Acts 6, 5), and abode with him. The same had four unmarried daughters who had the gift of prophecy. As we tarried there many days there came down from Judea a certain prophet named Agabus. When he was come down to us he took Paul's girdle and bound his own hands and feet and said, Thus saith the Holy Ghost, So shall the Jews at Jerusalem bind the man that owns this girdle, and shall deliver him into the hands of the Gentiles. When we heard these things both we of Paul's own travelling company and the disciples of that place besought him not to go up to Jerusalem. Then Paul said, Why do you weep and break my heart? for I am ready not only to be bound but also to die at Jerusalem for the Name of the Lord Jesus. And when he would not be persuaded we ceased, saying, The will of the Lord be done.

[The view here taken is that Paul should not have gone up to Jerusalem. 1. The desire to go apparently arose in his own natural wishes (Acts 20, 16-22). 2. The Holy Spirit revealed that he should not go (Acts 21, 4). 3. Paul's final determination to go was made at Caesarea (Acts 21, 13-14). 4. A number of questionable things took place in Jerusalem and Paul did not make real progress toward Rome until he was back at Caesarea again (Acts 23, 33). 5. Notwithstanding Paul's over zeal in persisting in going to Jerusalem God overruled and in measure blessed and comforted him even in his mistaken zeal (Acts 23, 11).]

After these days we packed up our baggage and went off to Jerusalem. There also went with us certain of the disciples of Caesarea, one of them being Mnason of Cyprus, an old disciple with whom it was arranged that we should lodge at Jerusalem. When we arrived at Jerusalem the brethren received us gladly.

#### PAUL'S TROUBLES AT JERUSALEM. Verses 18-40.

The day following Paul and our company went to see James, and the elders of the Jerusalem Church



were present. When Paul had greeted them he declared in detail what things God had wrought amongst the Gentiles by his ministry. And when they heard they glorified the Lord. Then they said to him (and in saying it they showed that they had not yet understood the clear cut between Judaism and Christianity. The stages of thinking in the early Church were as follows: 1. They believed at first that only Jews or Jewish proselytes could accept the gospel and be saved. 2. Then they believed the Gentiles could accept the gospel and be saved without embracing Judaism, but the Jews who accepted Christ must still observe the main features of the ceremonial Law of Moses. 3. They finally saw that neither Jew nor Gentile need abide by the ceremonial Law of Moses, but were free to accept the gospel without binding themselves to any Judaistic forms). You see brother how many thousands of Jews there are who believe and are zealous in obeying the Law of Moses. But they are informed concerning you that you teach all the Jews which are among the Gentiles to forsake Moses, saying that they ought not to circumcise their children, neither to walk after the customs of Moses. What is the position therefore? The multitudes will certainly come together for they will hear that you have come to Jerusalem. Do therefore what we say to you. We have four brethren who have made a vow (apparently the Nazarite vow, Num. 6). Unite yourself with them in their discharge from the vow which now has been fulfilled and pay the expenses which they have to incur in their discharge (The expenses for the offerings mentioned in Num. 6, 13-21). Then the people will know that you believe in keeping the Law of Moses and the reports they heard about you were untrue. You know as touching the Gentiles who believe, the question has already been settled and we have written and told them that they do not have to observe anything in connection with the Law of Moses, only that they should keep the law of obvious wisdom, that they should keep away from anything that has been offered to idols, from drinking of blood, and from things strangled which have the blood remaining in them, and from immorality. Then Paul took the men and identified himself with them in their purification and entered into the Temple with them to declare that the vows had now been fulfilled and that their discharging offerings should be offered for them during the next seven days, and at the end of the seventh day their hair should be cut, showing the completion of the act of discharge. When the seven days were almost ended the Jews who came from Asia and saw Paul in the Temple stirred up all the people against him and laid hands on him crying out, Men of Israel, help. This is the man that teaches all men everywhere against the people and the law and this Temple. Moreover he has brought uncircumcised Greeks into the Temple and he thus abused this holy place. (There was a court for the Gentiles in the Temple but they were not allowed to pass into the court that was for Jews only). They had seen with him in the city Trophimus, the Ephesian, and supposed that Paul had taken him into the Temple. And all the city was agitated and the people ran together, and took Paul and drew him out of the Temple, and immediately the doors were shut. And as they were agitating, with the object of killing him, the news

came to the chief captain of the Roman soldiers that all Jerusalem was in an uproar. He immediately took soldiers and officers down to them, and when the people saw the chief captain and the soldiers they left off beating Paul. Then the chief captain commanded Paul to be bound with two chains and asked who he was and what he had done. Some cried one thing and some another. And when he could not clearly find out the reason for the tumult he commanded Paul to be carried to the castle. When he came to the steps leading up to the castle Paul was literally carried by the soldiers because of the violence of the people. For the multitude of the people followed him crying, Away with him. And as Paul was on the point of being led into the castle he said to the chief captain in Greek, May I speak to you? The captain immediately said in surprise, Can you speak Greek? I thought you were an Egyptian who had previously made an uproar, and led out into the wilderness four thousand men who were intent upon murder. But Paul said, I am a man who is a Jew of Tarsus, a city in Cilicia, a citizen of an important city. I beseech you, suffer me to speak to the people. When he had given him permission Paul stood on the stairs and beckoned with the hand unto the people. And when there was a great silence, he spoke to them in the Hebrew tongue, saying,

## CHAPTER 22.

## PAUL'S TROUBLES AT JERUSALEM, CONTINUED.

## Verses 1-30.

Men, brethren and fathers, hear my defence which I now make unto you. When they heard he spoke in the Hebrew tongue to them, they kept very silent. I am truly a Jew born in Tarsus, a city of Cilicia, yet brought up in this city of Jerusalem, sitting at the feet of Gamaliel, the great Jewish teacher, and taught according to the perfect manner of the Law of our Jewish fathers. I was zealous toward God as you all are this day, and I persecuted this Christianity unto the death, binding and delivering up to prison both men and women. The High Priest knows I did this as do all the council of the Jewish elders, the Sanhedrin, from whom also I received letters to my Jewish brethren and went to Damascus to bring the Christians bound to Jerusalem to be punished. It came to pass as I made my journey and was come near to Damascus, about noon, there suddenly shone around me a great light from Heaven. I fell to the ground and heard a voice saying to me, Saul, Saul, why do you persecute Me? And I answered, Who are You Lord? He said to me, I am Jesus of Nazareth Whom you persecute. And they who were with me saw a light and were afraid but they heard not the voice of Him Who spoke to me. And I said, What shall I do Lord? And the Lord said to me, Arise, and go into Damascus: and there it shall be told you of all things which are appointed for you to do. When I could not see for the glory of that light I was led by the hand of those who were with me until I came to Damascus.

And one Ananias, a devout man according to the Law, having a good report of all the Jews who dwelt there, came to me and stood and said to me, Brother Saul, receive your sight. And the same hour I looked up upon him. And he said, The God of our fathers



has chosen you that you should know His will and see that Holy One, the Messiah, and hear the voice of His mouth. For you will be a witness unto Me of what you have seen and heard. And now why do you tarry longer? Arise and be baptised and wash away your sins, henceforth calling upon the Name of the Lord Jesus.

And it came to pass later on that when I was come again to Jerusalem (Acts 9, 26) and even while I prayed in the Temple, I fell into a trance and saw the Lord saying to me, Make haste, and get quickly out of Jerusalem for they will not receive your testimony concerning Me. And I said, Lord, they know that I imprisoned and scourged in every synagogue those who believed on You, and when the blood of your martyr Stephen was shed I also was standing by, consenting unto his death, and protected the raiment of the men who cast off their outer garments while they stoned him. And He said to me, Depart, for I will send you far hence unto the Gentiles.

They listened to him up to this point and then they cried out, Away with such a fellow from the earth for it is not fit that he should live. And they cried out and cast off their clothes and threw dust into the air (an expression of extraordinary rage and vindictive malice). The chief captain commanded him to be brought into the castle and ordered that he should be scourged in order to make him confess his crime, so that he would know what was the charge against him. As they bound him with thongs Paul said to the centurion that stood by, Is it lawful for you to scourge a man who is a Roman and uncondemned? When the centurion heard that, he went and told the chief captain saying, Take care what you do, for this man is a Roman. Then the chief captain came and said to him, Tell me, are you a Roman? He said, Yea. The chief captain answered, With a great sum of money bought I this freedom of Roman citizenship. Paul replied, But I was born a Roman. (It is believed that owing to their loyalty to Caesar the citizens of Tarsus were privileged to count themselves Roman citizens).

Then those who were going to scourge him at once left him and the chief captain was afraid when he knew that Paul was a Roman by birth. For he had no right to bind him under such circumstances. On the morrow because he would know the certainty of the reason for which he was accused of the Jews, he loosed him from his bonds and commanded that the chief priests and the Sanhedrin should appear, and he brought Paul down to them and placed him in the midst.

## CHAPTER 23.

PAUL TAKEN TO CAESAREA. Verses 1-35.

Paul earnestly beholding the Sanhedrin council said, Men and brethren, I have lived in all good conscience before God until this day. And the high priest, Ananias, commanded them that stood by him to smite him on the mouth. Then said Paul to him, God shall smite you, you hypocrite, you whitened wall. (The figure may be taken from the ragged and jagged rock smoothed over by some white material, even as a rough wall to-day can be smoothed over by a white preparation).

You sit to judge me after the law and command me to be smitten contrary to the law. They that

stood by said, Do you thus insult God's high priest? Then said Paul, I did not know that he was the high priest, for scripture says, You shall not speak evil of the ruler of your people. (Paul's reply may have been intended to mean, I do not recognise him to be God's high priest).

But when Paul saw that one portion were Sadducees, and the other Pharisees, he cried out in the council, Men and brethren, I am a Pharisee, the son of a Pharisee, because of my belief in the resurrection of the dead I am being charged. When he had so spoken there arose a controversy between the Pharisees and the Sadducees, and the multitude was divided. For the Sadducees say there is no form of resurrection whatsoever, or any such things as angels or spirits. But the Pharisees believe in the resurrection of the body and in supernatural beings. The Scribes who were Pharisees therefore rose up and said, We find no evil in this man, but if a spirit or an angel has indeed spoken to him then do not let us fight against God. And when there arose a great and bitter controversy the chief captain, fearing lest Paul should be torn in pieces, commanded the soldiers to go down and take him by force and bring him into the safety of the castle.

The following night the Lord Jesus smote by Paul and said, Be of good cheer, Paul, for as you have testified of Me in Jerusalem so must you testify of Me in Rome. When it was day some of the Jews banded themselves together and promised, with a curse upon themselves if it did not come to pass, that they would neither eat nor drink till they had killed Paul. There were more than forty who had thus conspired together. They came to the chief priests and elders and said, We have bound ourselves under a great curse that we will eat nothing until we have slain Paul. Now therefore will you with the council indicate to the chief captain that he brings Paul down to you again to-morrow because you wish to know something more clearly from him, and as soon as he comes near we will fall upon him and kill him.

When Paul's sister's son heard of this lying in wait he went and entered into the castle and told Paul. Then Paul called one of the centurions to him and said, Bring this young man to the chief captain for he has an important thing to tell him. So he took him and brought him to the chief captain and said, Paul the prisoner called me unto him and earnestly asked me to bring this young man to you, who has something important to say to you. Then the chief captain took him by the hand and went aside privately and asked him, What is it you have to tell me? And he said, The Jews have agreed to ask you to bring Paul down to-morrow into the council as though they would get to know something more perfectly from him. But do not yield to them for there lie in wait for him more than forty men who have bound themselves with an oath that they will neither eat nor drink until they have killed him. And now they are waiting for you to give the promise. So the chief captain let the young man depart and commanded him saying, See you tell nobody that you have showed these things to me.

He then called to him two centurions saying, Make ready two hundred soldiers to go to Caesarea, and seventy horsemen, and two hundred spearmen at nine o'clock at night, and provide animals that they may

set Paul and his baggage upon them and take him safely to Felix, the governor. And he wrote a letter after this manner: Claudius Lysias unto the most excellent Felix sends greetings. This man was taken by the Jews and would have been killed by them: then came I with soldiers and rescued him, having understood that he was a Roman. And when I would have known the charge of which they accuse him I brought him forth unto their council. I perceive that he was accused of questions relating to their laws but he had nothing laid to his charge worthy of death or of bonds. When it was told me how that the Jews were preparing to ambush him I sent straightway to you and gave commandment to his accusers also to tell you what they had against him. Farewell.

Then the soldiers, as it was commanded them, took Paul and brought him by night as far as Antipatris. On the morrow they left the horsemen to go on with him and returned to the castle. When the horsemen reached Caesarea they delivered the message to the governor and presented Paul also before him. When the governor had read the letter he asked Paul from what province he came. When he understood that he was from Cilicia he said, When your accusers are come then I will give you a thorough hearing. And he commanded that Paul should be kept in the judgment hall of the palace that Herod had built.

#### CHAPTER 24.

PAUL IMPRISONED AT CAESAREA. *Verses 1-27.*

After five days Ananias the high priest came to Caesarea with the Jewish elders and a certain legal expert named Tertullus, who was to inform the governor against Paul.

When the time for Tertullus to speak had arrived he began to accuse Paul, saying to Felix, Seeing that through you we enjoy great quietness and by your actions worthy things are done for our nation we accept all you do most noble Felix with much gratitude. As I do not wish to be further tedious to you I pray that you will graciously listen to a few words which I wish to speak to you. We have found this man a troublesome fellow and a leader of revolt among all the Jews throughout the world, a ring leader of the sect known as the Nazarenes. He has also gone about to insult the Temple. We took him and would have judged him according to our law but the chief captain Lysias came upon us and with great violence took him away out of our hands, commanding his accusers to come to you that by your own examination of him you may make yourself acquainted with all of which we accuse him. The assembled Jews also agreed with Tertullus saying that what he said was correct.

Then Paul after the governor had given him a sign to speak said, Forasmuch as I know that for many years you have been a judge of this nation I do the more cheerfully answer for myself because it will help you to understand that even now only twelve days have passed since I went up to Jerusalem to worship. And they neither found me in the Temple disputing with anyone nor stirring up the people in the synagogues or in the city. Neither can they prove the things of which they now accuse me. But this I do confess that in a way which they call heresy I worship the God of my fathers, believing all things which

are written in the Law and in the Prophets. I also have hope toward God, which they themselves allow, that there shall be a resurrection of the dead both of the just and the unjust. And in this belief I try always to have a conscience void of offence both toward God and toward men, for I faithfully proclaim what I believe to be true.

Now after many years of absence I came to bring gifts to my nation and offerings for God. Whereupon certain Jews from Asia found me simply purifying myself and others through Temple offerings, neither did I have a multitude with me nor was there any tumult. Witnesses ought to have been here before you and object to what I am saying if they have anything against me. Or let those already here say if they have found any evil in me, while I was being examined by the council, except it be for this one thing I spoke about, even the resurrection of the dead. This is the reason why I am being charged before you. When Felix heard these things, having a completer understanding than others of the Christian way, he deferred the trial, saying, When Lysias the chief captain shall come down then I will go completely into the matter. He commanded the centurion to take care of Paul, and to let him have much freedom, and that he should not forbid his friends to come and minister to him. After certain days, when Felix again visited the Judgment Hall with his infamous wife, Drusilla, who was a Jewess, he sent for Paul and heard him concerning his faith in Christ. As Paul reasoned of righteousness, self control, and judgment to come, Felix trembled and answered, Go your way at this time, when I have a more convenient season I will ask to see you again. He also hoped that Paul would give him money in order to obtain his freedom. Wherefore he often sent for him and talked with him. But after two years, Porcius Festus came in Felix' office, and Felix willing to please the Jews left Paul bound.

#### CHAPTER 25.

PAUL APPEALS TO CAESAR. *Verses 1-27.*

Now after Festus had been appointed governor of the province of Judea he came to Caesarea and after three days went up to Jerusalem. Then the high priest and the chief Jews informed him against Paul and besought him to deal with him and favour them by sending for Paul to Jerusalem, intending to lay in wait in the way and to kill him. But Festus said that Paul should be kept at Caesarea and that he himself would shortly depart thither. Let those therefore who are able go down with me and accuse this man if there is any real wickedness in him. And when he had tarried with them about ten days he went down to Caesarea and the next day sitting on the judgment seat commanded Paul to be brought. The Jews who came down from Jerusalem stood round about and laid many serious charges against Paul, which they could not prove.

Paul answered himself and said, Neither against the Law of the Jews, nor against the Temple, nor yet against Caesar have I done anything wrong at all. But Festus wishing to please the Jews answered Paul and said, Will you go up to Jerusalem and there be judged of these things before me? Then said Paul, As a Roman citizen I have a right to stand at Caesar's

judgment seat where I ought to be judged. To the Jews I have done no wrong as you very well know. If I be an offender or have committed anything worthy of death I do not object to being put to death, but if these things are not true about which they accuse me then no man has a right to deliver me to them. I appeal unto Caesar.

Then Festus when he had conferred with the Jewish council answered, Paul, you have appealed unto Caesar, unto Caesar you shall go.

Then after certain days king Agrippa and his sister Bernice came to Caesarea to see Festus. Both were extraordinary characters, in favour with Rome, but of doubtful moral character. Agrippa was the son of Herod Agrippa (Acts 12, 1), and had the power of appointing the high priest at Jerusalem. When they had been there a number of days Festus told Agrippa about Paul saying, There is a certain man left in bonds by Felix about whom, when I was at Jerusalem, the chief priests and the elders of the Jews informed me, desiring that he should be judged. To whom I answered, It is not the custom of Romans to deliver any man to die before he shall meet his accusers face to face, and have freedom to answer for himself concerning the crimes charged against him. Therefore, when they came together, without any delay, on the next day I sat on the judgment seat and commanded the man to be brought forth. When they accused him they did not accuse him of any of those things which I had expected, but they were occupied with certain questions about their own religious beliefs, and about one Jesus Who is dead, but of Whom Paul declared to be risen and alive. Because I was not clear about such questions I asked him whether he would go to Jerusalem to be judged of these matters. But when he had appealed to be tried by Augustus Caesar at Rome I commanded him to be kept in custody until I could send him to Caesar. Then Agrippa said to Festus, I would also like to hear this man myself. Said Festus, To-morrow you shall hear him. On the morrow Agrippa and Bernice appeared with great pomp in the judgment hall with the chief captains and principal people of the city, then at Festus' command Paul was brought forth.

And Festus said, king Agrippa, and all men which are here present with us, you see this man about whom all the multitude of the Jews have dealt with me, both at Jerusalem and also here, crying out that he ought not to live any longer. But when I had found he had committed nothing worthy of death and that he himself had appealed to Augustus, I decided to send him to Augustus Caesar. But I have nothing definite with which to charge him, therefore I have brought him forth to you, and especially before you, O king Agrippa, that after examination I may have something definite to say. For it seems unreasonable to send a prisoner to Caesar and not to state what are the crimes against him.

#### CHAPTER 26.

PAUL'S DEFENCE BEFORE AGRIPPA. Verses 1-32.

Then Agrippa said to Paul, You are permitted now to speak for yourself. Then Paul stretched forth his hand and defended himself, saying, I think myself happy king Agrippa because I shall answer for myself this day before you touching all things whereof I am

accused by the Jews. Especially because I know you are expert in all the customs and questions which belong to the Jews. Wherefore I ask you to listen to me patiently. My manner of life from my youth which was lived first of all among my own nation at Jerusalem is well known to the Jews themselves, many of whom knew me from the beginning, and if they would truthfully testify they would tell you I was a very strict Pharisee. And now I stand and am being condemned simply because I believe in the fulfilment of the promise concerning the Messiah made by God to our fathers, which promise our twelve tribes, instantly serving God night and day, hope to see fulfilled. Because I have this hope I am now accused by the Jews. Why should it be thought an incredible thing with you that God should raise the dead? I verily thought it myself that I ought to do many things contrary to the Name of Jesus of Nazareth, which I actually did in Jerusalem, and many of the Christians did I shut up in prison, having received authority from the chief priests, and when they were put to death I agreed with it fully. I oftentimes punished them in the synagogues and tried to compel them to speak against Jesus, and being exceedingly mad against them, I persecuted them even to distant cities.

As I went to Damascus with authority and instructions from the chief priests, at midday, O King, I saw in the way a light from Heaven above the brightness of the sun, shining round about me and those which journeyed with me. And when we had all fallen to the earth I heard a voice speaking to me and saying in the Hebrew language, Saul, Saul, why persecutest thou Me? It is hard for you to kick against the driving goad, as the ox will kick when it is being driven forward. And I said, Who are You Lord? And He said, I am Jesus Whom you persecute. But rise and stand upon your feet for I have appeared to you for this purpose to make you a servant of Mine and witness of the things in connection with Me, both concerning the past and concerning those things in which I will yet appear to you. I will deliver you from the people and from the Gentiles, unto whom now I send you in order that you may turn them from darkness to light and from the power of Satan to God, that they may receive forgiveness of sins, and an eternal inheritance among those who are separated unto God which comes by faith in Me.

Whereupon O king Agrippa, I was not disobedient to the Heavenly vision, but showed first of all to those in Damascus, and then at Jerusalem, and then throughout all the coast lands of Judaea, and then to the Gentiles that they should repent, turn to God, and prove the sincerity of their repentance by the actions they perform. For these causes the Jews caught me in the Temple and tried to kill me. But having obtained help from God I continue to this day witnessing both to small and great, saying nothing contrary to those things which the prophets and Moses said should come to pass, namely, that the Messiah should suffer, and that He should be the first to rise from the dead, and should show spiritual light to the Gentiles.

As he thus spoke for himself Festus said with a loud voice, Paul you are overwrought. Much study has made you mad. But Paul quietly said, I am not mad most noble Festus, but I speak the words of

truth and soberness, for king Agrippa knows all about these things, and before him I can speak freely, for I am persuaded that none of these things are unknown to him, for the things I am speaking about were not done secretly. King Agrippa, do you believe what the prophets say? I know that you do believe. Then Agrippa said to Paul, You almost persuade me to be a Christian. And Paul said, I would to God that not only you, but also all that hear me this day, were both almost and altogether such as I am, except for these bonds. And when Paul had thus spoken, the king rose up and the governor, and Bernice, and they that sat with them, and they went aside and talked among themselves saying, This man has done nothing worthy of death or of imprisonment. Then said Agrippa to Festus, This man might have been set at liberty if he had not appealed to Caesar.

## CHAPTER 27.

### PAUL'S VOYAGE TO ROME. Verses 1-44.

And when it was decided we should sail into Italy they delivered Paul and certain other prisoners to one named Julius, a centurion of a band of soldiers known as Caesar Augustus' special soldiers. And entering into a ship from Adramyttium we launched intending to sail along the coast of Asia. One Aristarchus, a Macedonian from Thessalonica, was with us. The next day we called at Sidon. Julius courteously treated Paul and gave him liberty to go to his friends to refresh himself. And when we launched from there we sailed under the protection of the coast of Cyprus, for the winds were against us. And when we had sailed over the sea of Cilicia and Pamphylia we came to Myra, a city of Lycia. There the centurion found a ship from Alexandria sailing to Italy, and he put us therein. When we had sailed slowly for many days, and only just managed to get near to Cnidus, the wind hindering us, we sailed under the protection of the Island of Crete, near to Salmone. With difficulty in passing it we came to a place which is called the Fair Havens; near to which was the city of Lasea.

Now when much time had been wasted and sailing was particularly dangerous, because the time of the fast of the Day of Atonement was already past (It took place on the tenth day of the seventh month, about our September) Paul warned them saying, Sir, I perceive that this voyage will result in much injury and much damage not only to the cargo and the ship but also to our own lives. Nevertheless the centurion believed the captain of the ship more than those things spoken by Paul. And because the harbour was not commodious to winter in the majority advised us to depart that we might reach Phenice and stay there for the winter. Phenice was a harbour on the west of the Island of Crete and reached by voyaging either south west or north west of the Island. And when the south wind blew softly supposing they had obtained just what they wanted they left the harbour and sailed closely under the coast of Crete. But very shortly afterwards there arose against us a tempestuous east wind called Euroclydon. When the ship was caught by the wind we let her drive and running under a certain island which is called Claude, we had great difficulty in holding on to the towed boat. When we had drawn it into the ship, we used cables undergirding the whole ship, to hold it together, and fearing

lest we should drive upon the quicksands the shipmen furled the sails and let the ship drive before the wind. We being exceedingly tossed by the tempest were forced to lighten the ship by throwing some things overboard, and on the third day with our own hands we cast overboard all the surplus anchors, cables, baggage, and such like. And when neither sun nor stars appeared for many days and the furious tempest still continued all hope that we should be saved was taken from us. But after long silence, Paul stood forth in the midst of them, and said, Sirs, you should have listened to me and not have loosed from Crete, and brought yourselves this harm and loss. But now I exhort you to be of good cheer for there will be no loss of any man's life among you, but the ship will be lost. For there stood by me this night the Angel of God Whose I am and Whom I serve, saying, Fear not, Paul, you must be brought before Caesar and, lo, God has given you the lives of all those who sail with you. Wherefore, Sirs, be of good cheer, for I believe God that it will be even as it was told me. Howbeit we must be cast upon a certain island. When the fourteenth night was come, as they were driven up and down on the Adrian sea, about midnight, the shipmen judged they were drawing near to land. They sounded and found the depth to be twenty fathoms, then after a short while they sounded again and found it to be fifteen fathoms (a fathom equals 6 ft.) Then afraid lest we should be sweeping on to the rocks they dropped four anchors out of the stern and longed for daylight. The sailors were about to flee out of the ship as soon as they could let down the boat. They let it down secretly as if they were casting anchors out of the fore part of the ship. Paul said to the centurion and the soldiers, Except these men abide in the ship you cannot be saved. Then the soldiers cut the ropes of the boat and let it fall off into the sea. As the day was approaching Paul besought them all to take food-saying, You need this for your nourishment, for there shall not a hair be lost from the head of anyone of you.

When he had thus spoken he took bread and gave thanks for it in the presence of all of them, and when he had broken it he began to eat. Then they were all encouraged and took food. In that ship there were altogether two hundred and seventy six people. When they had eaten sufficient they lightened the ship by casting all the remaining wheat cargo into the sea. When it was day they could not recognise the land but they saw a certain little bay with its shore, into which they decided if it were possible to thrust the ship. When they had cut the anchor ropes they left themselves to the drive of the sea, dropping down the rudders and hoisting the mainsail in the wind, and thus made for the shore. Driving into a place where two currents met they ran aground and the fore part stuck fast and remained unmovable, but the back part was broken by the violence of the waves. The soldiers' counsel was to kill the prisoners lest any of them should swim to land and escape. But the centurion anxious to save Paul kept them from their purpose and commanded that they which could swim should first cast themselves into the sea and get to land. And the rest were to seek to get to the shore on boards and on broken pieces of the ship. And it came to pass that they all escaped safe to land.

## CHAPTER 28.

ROME AT LAST. *Verses 1-31.*

And when they were escaped they found that the island was called Melita (Malta). The uncivilised people showed us much kindness for they kindled a fire and welcomed us every one because of the continuous rain and the cold. And when Paul had gathered a bundle of sticks and laid them on the fire there came a viper out of the heat and fastened on his hand. When the barbarians saw the poisonous reptile hang on his hand, they said among themselves, No doubt this man is a murderer, who, though he has escaped death at sea yet the vengeance of the gods will not suffer him to live. But Paul shook off the snake into the fire and felt no harm. Howbeit they watched for the swelling of his body or his falling down dead, but after they had watched for a long time and saw no harm come to him they changed their minds and said that he was a god.

In the same locality were the main possessions of the chief man of the island, whose name was Publius. He welcomed us and very courteously lodged us for a few days. It happened that the father of Publius lay sick of a fever and of a chronic blood discharge. Paul entered his room and prayed, and laid his hands on him and healed him. So when this happened others also on the island who were sick with diseases came and were healed. They honoured us with many honours and when we departed they loaded us with such things as were necessary. After three months we departed in a ship that had sailed from Alexandria and wintered in the island. Its name was taken from two fabulous human deities called Castor and Pollux. After landing at Syracuse, the capital of the island of Sicily, we tarried there three days. From thence we took a circular course and came to Rhegium in Italy, and after one day the south wind blew, and we arrived at Puteoli. There we found disciples and were asked to stay with them for seven days, and so we went toward Rome. (It looked as though Paul was the captain and not the captive. How wondrously God worked!) From thence when the disciples heard of us some came to meet us as far as Appii forum (about fifty miles from Rome) and some met us at The Three Taverns (about thirty-three miles from Rome). When Paul saw them, he thanked God and took courage. And when we came to Rome the centurion delivered the prisoners to the

captain of the guard, but Paul was allowed to dwell by himself with a soldier who guarded him.

And it came to pass that after three days Paul called the chief of the Jews together, and when they were come he said to them, Men and brethren, though I have committed nothing against the people or customs of our fathers yet was I delivered prisoner from Jerusalem into the hands of the Romans, who, when they had examined me, would have let me go, because there was no cause of death in me but when the Jews objected to it I was constrained to appeal to Caesar, not that I had ought of which to accuse my nation.

For this reason therefore have I called to you to see you and to speak with you because of Israel's hope of the coming of the Messiah I am bound with this chain.

And they said to him, We have not received letters from Judea concerning you, neither did any of our brethren who came show or speak any harm of you. We desire to hear what you think, for as concerning this sect of the Nazarenes we know that everywhere it is spoken against. And when they had appointed him a day there came many to him in his lodging, to whom he expounded and testified concerning the Kingdom of God, persuading them concerning Jesus, from out of the Law of Moses and out of the prophets, from morning till evening. Some believed the things which were spoken and some did not.

When they agreed not among themselves they departed after Paul had spoken to them saying, Truly spake the Holy Ghost by Isaiah the prophet saying, Go unto this people and say, hearing you will hear and yet not understand, and seeing you will see and yet not really see. For the heart of this people is waxed evil and their ears are dull of hearing and their eyes have they closed, lest they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted and I should heal them. Be it known therefore to you that the salvation of God is sent to the Gentiles and they will hear it. And when he had spoken these words the Jews departed and had great arguments among themselves. And Paul dwelt two whole years in his own rented house and received all that came to him, preaching the Kingdom of God, and teaching those things which concern the Lord Jesus Christ with all confidence, no man forbidding him.

# ROMANS

LETTER WRITTEN BY  
PAUL THE APOSTLE.

## CHAPTER 1.

THE NEED FOR THE GOSPEL. *Verses 1-32.*

Paul, a willing bond slave of Jesus Christ, called by God to be a special messenger or apostle, and separated entirely to the preaching of the glad tidings that have come from God. (Glad tidings which God had previously promised by the prophets of the Old Testament).

This glad tidings or gospel is concerning God's Son, Jesus Christ, our Lord, Who according to human descent is from King David, but He was proved also

to be the eternal Son of God with all-power, through the Holy Spirit Who raised Him from the dead.

Through this same Holy Spirit we have received God's favour and I have been appointed an apostle, in order to bring about obedience to the truth among all nations, for the glorifying of Christ's Name.

And you, Romans, are some of those who have been called by Jesus Christ.

I am writing to all you believers in Rome, beloved of God, and called by Him to be saints. May grace and peace be yours from God our Father and the Lord Jesus Christ.

First of all, I thank God through Jesus Christ for you all, because your faith is being talked about in all parts of the world. For God is my witness, Whom I serve with spiritual delight in the glad tidings concerning Jesus Christ, that without ceasing I make mention of you always in my prayers, making request that by some means or other and at some time or other I may have a prosperous journey to you in the will of God.

For I long to see you, that I may bring you special blessing, so that you may be established in the faith. That is, I want you and me to be comforted together through the exercise of our mutual faith.

Now I would not have you to be ignorant, brethren, concerning the fact that oftentimes I have purposed to come to you (but have so far been hindered) that I might have spiritual fruit among you even as among other Gentiles.

I feel I owe a great debt both to the civilised and uncivilised nations, both to the wise and to the unwise.

So, as much as is in me, I am ready also to preach the gospel to you, Romans. For I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one who believes, to the Jew first and also to all the rest of mankind.

For in my gospel the righteousness that comes from God is revealed and also how progress can be made by adding faith to faith, just as it is said in Scripture, The righteous, or those who have been justified in God's sight, shall live by faith.

For the anger of God is revealed from Heaven against all ungodliness and unrighteousness of men who hold down the truth in unrighteousness, because that which reveals God is plain to them, for God has showed it to them.

For the invisible things of God from the creation of the world are clearly seen through the things that have been created. Created things reveal the eternal power of God; so that mankind is without excuse in rejecting that revelation, because when men knew God they glorified Him not as God, neither were thankful: but they became stupid in the things they thought about, and consequently their foolish heart became dark and loveless. Pretending to be clever they actually became stupid fools. And they changed the glory of the ever living God into images of men who die and birds which die and beasts which die and insects which die.

Consequently God gave them over to practise unclean actions through the lusts of their own hearts, and He permitted them to abuse their own bodies amongst themselves.

They also changed the truth of God into a great lie and worshipped and served the creature more than the Creator, Who is over all, and should be praised for ever (So be it).

Because of this God gave them over to vile affections, and even their women did change their natural purpose into unnatural purposes. Likewise also the men, leaving the natural use of women turned in their lust one toward another: men acting lustfully toward other men, and through their evil habits receiving in their own bodies those evil diseases which served them right—evil habits resulted in evil diseases.

And as they wished to forget God, He gave them

over to an ill-balanced mind, and permitted them to do those things which He had never intended.

And they were filled with all kinds of unrighteousness, adultery, wickedness, covetousness, malice, envy, murder, argument, deceit, perjury, whisperings, back-bidings. They became haters of God, spiteful, proud, boasters, inventors of evil things, disobedient to parents, without sense, covenant breakers, without natural affection, hard, unmerciful. They well understood God's thought, and they knew that those who commit such things are worthy of death, and yet, despite all this, they not only continued in such sinful actions, but found pleasure in those who do them.

## CHAPTER 2.

### MAN'S CONDEMNATION. Verses 1-29.

Because of this there is no excuse for any man who condemns another, for he who condemns another is himself guilty in some measure or other. But we are sure that God's judgment against sinful man is a true one.

Then again, do not let any man think who judges another for the very evils which he is guilty of himself, that he will escape the judgments of God.

It is an evil thing for any man to despise the rich goodness and patience and long-suffering of God, who forgets that these generous actions of God are designed to lead him to repentance. Such men, in accord with the hardness and impenitence of their hearts are simply increasing the store of God's wrath that will be heaped upon them on the day when the righteous wrath of God will be revealed, who will then render to every man according to his deeds.

To those who by patient continuance in righteous living seek for heavenly blessing and heavenly existence God will give eternal life. But upon those who argue against the truth and destroy it and who obey that which is evil, there will be inflicted punishment and anguish—there will be no respect of persons—the Jews will suffer even before the Gentiles, whose privileges have not been so great.

But there will be the reward of glory, honour and peace to every man who does what is right—the faithful Jews will be rewarded first, but the faithful Gentiles will have the same reward—for there is no respect of persons with God.

For those who have sinned against God, who never knew the Law of Moses, will be destroyed without any reference to that law; but those who have sinned, knowing the Law of Moses, will have the extra condemnation of that law. (It is not those who simply hear the law who are counted righteous before God, but those who obey it).

For when the Gentiles, who do not know the Law of Moses, seek to keep the moral provisions in that law (they could not keep the ceremonial provisions for they did not know them) then it is a proof that they have a law of their own—even a law written in their hearts and consciences, and their own thoughts, regarding this law either condemn or justify them. Condemnation will certainly come in the day when God will judge the secrets of men by Jesus Christ, according to the message which I preach.

Now consider well the position. A Jew trusts in the fact that he has received the law from God, and he boasts that God has been specially favourable to

him, and declares that he knows God's will, and approves the highest type of living because the Law of Moses has instructed him therein, and is therefore confident that he is a guide to the spiritually blind, a true light which shines in darkness, an instructor of the ignorant, a teacher of the childish, feeling that he is truly a possessor of true knowledge and highest law.

But you which teach another, do you teach yourself? You that teach a man should not steal, do you steal? You that teach a man should not commit adultery, do you commit adultery? You that teach that idols must never be worshipped, can you say that you worship God only?

You who make your boast in the law of God, do you not know that through breaking the law the Name of God is dishonoured—and the Gentiles blaspheme the very God you exalt, and it is your fault?

To be circumcised as a proof that you belong to Abraham and accept the covenant God made with him is very good, if you really keep the law which God gave to Moses; but if you break the law, then circumcision is useless.

And if those who have not been circumcised keep the moral law embodied in the Law of Moses, then the fact that they have not been circumcised is no loss to them.

And those who have not been physically circumcised, if they fulfil the moral law, then they judge and condemn those who have been physically circumcised and yet disobey the law.

A true Jew is not one who outwardly appears as one, nor one who has been physically circumcised, but a true Jew—a true descendant of Abraham and Jacob, is one who is a heart believer and is circumcised or separated to God in heart. He worships God in the spirit and not in mere outward form. His praise is not from men who see outwardly, but from God Who sees inwardly.

### CHAPTER 3.

#### THE WHOLE WORLD CONDEMNED. Verses 1-31.

But someone says, Of what advantage then is it to have been a Jew and to have belonged to the race which, through circumcision, has been specially set aside for God?

Much in many ways. Chiefly because to the Jews were committed the Old Testament Scriptures or written Words of God (For God and His plans are more clearly revealed through His written Word than through nature). Through the Jews receiving the Old Testament Scriptures the whole world has received much blessing. But again someone says, Seeing that many of the Jews did not therefore believe in God, does not that make the revelation and promises of God useless?

God forbid! Yes, let us believe in the purpose of God to fulfil His Word although we may have to disbelieve in everybody else. That which is written in Psalm 51 is true, God is always proved to be right in what He says, and can always prove His faithfulness against those who seek to prove otherwise. But another argues, If our evil unbelief makes more prominent the goodness and righteousness of God, is it not unrighteous of God to condemn us?—God forbid such an argument as this. For if so how could

God judge the world, for then He could not punish anyone?

There are those who say that if God's goodness is made more prominent by my evil, then I am justified by the proverb, Let us do evil that good may come. (Some even slanderously say that I teach such a proverb). But those who teach such a maxim are rightly condemned. So now, let us carry on our main argument. In the light of these things can we say that the Jews are better than the Gentiles? No, not in any way, for we have clearly proved that Jews and Gentiles are sinners. Just as it is written in the Old Testament Scriptures, There are none who are perfectly righteous. No, not one. There is no one that perfectly understands and seeks after God. All have gone out of the right way and are become worthless. There are none that completely do good. No, not even one. Their throat is like an evil smelling sepulchre. They have used their tongues to speak deceit and poison is hidden under their lips. Their mouths are packed with cursing and bitter speaking. Their feet are swift to shed blood. They love to destroy and make misery, and the right way of peace they do not know. There is no reverence for God before their eyes.

Now we know that whatever the law says it says to those that are under the law in order that every mouth may be silenced and all the world may become guilty before God.

Therefore by attempting to obey the law no one can be counted righteous in God's sight, for in attempting to obey the law we discover that obedience to the law is the very thing we cannot perfectly perform. But now the way to be counted righteous in God's sight, *apart from obedience to the law has been revealed*—a way which was spoken of by Moses in the very law he gave us and also spoken of by the prophets in the prophecies they gave. This is the righteousness which God counts to us by the act of simple faith in Jesus Christ. It is a salvation prepared for all and given to all who believe. There is no distinction made with anybody. All have sinned and come short of God's perfection. But all are justified freely by God's generosity through the salvation provided for us in Christ Jesus. For God ordained Him to be a person through Whom we can obtain mercy on condition that we believe in God's estimate of His shed blood. Through the shedding of Christ's blood God reveals why He was righteously and mercifully able to forgive sins that had been committed in the past. Through Christ's shed blood God has declared at this time His absolute love of righteousness and His absolute hatefulness of sin and made it possible for Himself to be looked upon as absolutely righteous and, yet, at the same time made it possible for the sinner who believes in Jesus to be looked upon as absolutely sinless.

Who then can boast? No one, for it is impossible now to boast. Does the law of good works make it impossible? No, but the law of faith does, for faith justifies apart from any good works of ours. Therefore we conclude that a man is justified by faith apart from obedience to the law altogether.

So, if this is true, is God the God of the Jews only? Is He not also the God of the Gentiles? Yes, yes, of Jew and Gentile. For it is the same God Who



justifies the Jew through faith and the Gentile through faith. Do we then by arguing like this about the law of justification by faith make the Law of Moses useless and untrue? God forbid. Yes, on the other hand, we prove the usefulness and truthfulness of the law.

#### CHAPTER 4.

##### SALVATION FOR ALL. Verses 1-25.

Now let us see how the five law books of Moses, (the Pentateuch) bore witness to the law of faith. Take Abraham, the father of our race, what kind of acceptance with God did he find? Now if Abraham were justified by works he had something to boast about. But in reality he had nothing to boast of before God, for the Scripture says, Abraham believed God, and it was counted unto him for righteousness. Now unto one who is justified by keeping the law the reward is simply one of justice not of undeserved favour. But one who is justified and yet is not justified by keeping the moral or the Law of Moses must be justified by the law of faith. So it was with Abraham. He was justified, not by works, but simply by the act of believing God. His experience was similar to that described by David when he said, Happy is the man whom God counts righteous without having performed the righteous demands of the law. He said, Happy are those whose iniquities are forgiven and whose sins are covered. Happy is the sinful man to whom the Lord will not count sin.

Does this blessed experience come only upon the circumcised Jew, or does it come also upon those who are not circumcised? We know that the blessing of justification by faith certainly belonged to Abraham. Now our question will be answered by asking, was Abraham or was he not circumcised at the time he was justified by faith? It was when he was uncircumcised! And he received the sign of circumcision, not to make him righteous, but because he was righteous, and therefore received the sign that declared he was already justified in God's sight. So he received this sign of circumcision for two reasons. First, that it might be shown he was righteous by faith before he received the sign, thereby proving that there could be righteousness from God apart from obedience to the Law of Moses. Secondly, that he might be the father of those who accepted circumcision as a sign that they were righteous by faith. So Abraham has become the father of the faithful who were not circumcised and also the father of the faithful who were circumcised. The promise given to Abraham that he should possess the world was not given to Abraham and his seed because they were righteous by law, but because they were righteous by faith. For if the heirs of the world are those who are righteous by law, then the special promise to those who accepted righteousness by faith is useless. Also the promise that Abraham and his seed shall be heirs of the world is impossible, for the law only results in condemnation, not in blessing. But where righteousness by faith, not by law, is accepted there can indeed be blessing, for where there is rejection of the law as a means of justification there is no transgression of the law.

Therefore the promise that Abraham and his seed shall be heirs of the world is on condition of faith, that the fulfilment of the promise might be through the unmerited favour of God, so that the promise

might be safeguarded for all the spiritual descendants of Abraham, whether they come under the Law of Moses or not. For Abraham is a spiritual father of us all, whether we have been circumcised or not. This is the fulfilment of God's promise to Abraham, I have made you a father of many nations. He has been made a father in God to us by God Himself, Who gives life to the dead and calls things that are not as though they are.

Abraham believed God when the promise of God seemed hopeless and impossible—the promise he believed was that he should become the father of many nations.

And because he was not weak in faith he did not consider his own body which had naturally passed the power of reproduction, for he was 100 years old. Neither did he attach any importance to the fact that Sarah was passed the time of child-bearing. He staggered not at the promise of God through unbelief, but was strong in faith, giving praise to God for what had been promised. He was fully persuaded that what God had promised He was able to perform. And therefore his faith in God was counted to him for righteousness not to be experienced by him alone, but it was stated for us too, that we also may be declared righteous if we believe in a God that raised up Jesus our Lord from the dead—Who was given over to death to suffer the penalty of our offences and was raised again in order that we might be justified. (Christ's stoning suffering was finished at the Cross, but it was accepted in Heaven after He rose from the dead and presented the value of that death in the Father's presence on the first-resurrection-day ascension, John 20:17).

#### CHAPTER 5.

##### JUSTIFICATION AND ITS BLESSED RESULTS.

##### Verses 1-21.

Therefore being counted righteous by faith (not by the impossible task of seeking to keep the law) we have peace with God through our Lord Jesus Christ. By Whom also we have access to God by faith and have obtained grace to daily stand true, and also rejoice in certain hope of one day sharing in the Glory of God.

And not only do we rejoice in what is ours in the future, but we rejoice in trials that come to us in the present, knowing that our trials only result in greater patience, and patience results in stronger character and stronger character results in unvacillating hope—a hope of sharing the glory of God, of which we are not ashamed because love for God is constantly filling our hearts—put there by the Holy Ghost Whom God has given to us.

The love we feel for God is occasioned by the fact that when we were unable to deliver ourselves Christ died for the ungodly. Generally speaking a man will not die even for an honest man, yet at times a man will die on behalf of a very good and noble man. But God proves His love towards us in that while we were yet absolutely ungodly Christ died for us. How much more then, seeing He loved us so much as to justify us through His blood, will He be willing to keep us and save us from final doom. For if when we were enemies God reconciled us to Himself through the death of His Son, how much more will

He be willing, now we are reconciled, to save us by the power of the life of His Son working in us. And not only are we saved from the fear of final doom, but we have a positive joy in God through Jesus Christ in Whom we have been reconciled to God.

Therefore, we know now that by one man, Adam, sin entered into the world, and death as an inseparable accompaniment, and consequently death passed upon all men because all have sinned. For before the law given to Moses sin was indeed in the world and death as a consequence of sin, but sin does not involve the personal infliction of punishment when there is no law. Nevertheless there was the natural punishment for there was death from Adam to Moses, even to them who had not sinned in the deliberate way of Adam. Adam was in one sense similar to Christ the second Adam—for from both, much came. But the fall into sin and its consequence was not so great as the free gift of the redemption from sin. Through the one sin of one man many came under the condemnation of death; now through the generosity of God, although there are many sins and sinners, yet Jesus Christ has caused the free gift of redemption to abound unto many. The punishment was not so great as the gift. For the judgment was of one sin to condemnation, but the free gift is that although there were many sins committed by many sinners, yet God has freely counted the many sinners righteous.

So that, if by one man's sin death came to pass, how much more under the abundant gospel of grace shall life be given through one—even through Jesus Christ. If the grace of God is so much more abundant than the judgment of God, then the abounding life which comes from Christ's righteousness will be much more than the abounding death which came from Adam's unrighteousness. By Adam's disobedience many were made sinners. By Christ's obedience many are made righteous. Again, the law was given by Moses in order that vague sin might be seen to be vivid sin. But where sin became vivid grace did become much more vivid. Sin was plentiful, but grace was much more plentiful. So then, as the sin of Adam led to the rule of death, so the righteousness of Christ has led to the rule of eternal life.

## CHAPTER 6.

### CALL TO HOLINESS. Verses 1-23.

How shall we argue then? Shall we say, Seeing that obedience of the Law of Moses and the law of conscience is not necessary, in order that a person should be counted righteous, shall we continue to sin that God's forgiving goodness may constantly be seen?

God forbid such an evil argument! How is it possible that we who are dead to sin shall continue to sin. We who are justified by faith are indeed dead to sin. Do you not understand that when we were baptised into Jesus Christ we were, among other things, baptised into His death? That is, we were whelmed or immersed into Christ, and thus became absolutely one with Him. So that all that happened to Christ was counted to us. By this baptism into Christ (of which water baptism is a figure) we become one with Him in His death—we are dead as He was dead. Likewise as Christ was raised from the dead by the glorious power of God, so we are also raised

with Christ in order that we may live a new life of righteousness. We are alive as He is alive. For if we have been rooted together (vitality connected) in His death, so we are rooted together in His resurrection. Understand therefore that one's old man—that is oneself as we once were—has been crucified with Christ, that (in the ideal thought of God) our body which indulged in sin has been destroyed, in order that in future we should not be controlled by sin. If a man's body is dead then that body does not sin.

Now if we died with Christ we believe also we have risen with Him. And we have this assurance that Christ having been raised from the dead will never again have anything more to do with that imputed sin which caused His death. Therefore He will never experience physical or spiritual death again. In His death He died in order to exhaust the penalty against sin once and for all and in order to finish with it for ever. Now that He is risen again He lives entirely unto God.

So likewise in Him, that is in Christ Jesus, you are entirely dead to sin and entirely alive to God. Therefore do not allow the sin which has been entirely settled with by Christ have any further control in your earthly body—see that you do not obey its lustful control. Take care that you do not surrender to sin any of your bodily limbs or organs in order that they may be used for evil purposes. But yield every part of your being unto God that every member of your body may be used for righteous purposes. This is the only suitable thing for those who have risen with Christ from the death which sin caused. Sin now cannot force a controlling claim over you for you are not now counted unrighteous because you failed to keep the law but you are counted righteous because you have accepted righteousness by faith, apart from the law altogether.

Again what shall we say? Shall we do evil because we are not under the law? God forbid us doing such a thing! Do you not clearly understand that you are ruled by the one to whom you yield yourself? If you yield yourself to the law, then the law will make you sin and make you die. If you yield yourself to the gracious goodness of God, then you will obey God and do what is right. Let us thank God that, although you were once controlled by sin through the law, now you are free because you have accepted the doctrine of freedom from the law which we taught you. Therefore, being freed from the necessity of sinning, we have become the willing servants of righteousness. Under the old master, law, you must sin. Under the new master, grace, you need not sin.

I am using the human illustration of the slave market, because the weakness of our understanding necessitates it. As in times past you became the slaves of impurity and lawlessness, now yield yourselves and all you are to be the willing slaves of righteousness and holiness. When you accepted sin as your master, then you deliberately made yourself free from righteousness as your master. What good and happy result did you ever obtain from doing those things of which you are now ashamed? for the end of sinful actions is eternal death-separation from the life of God. But now it is quite different, for being made free from the mastership of sin and having accepted the mastership of God you immediately experience the

happy result of being holy in life, and the ultimate of these righteous actions will be eternal life—communion in and with the life of God. For the wage which sin pays is death, but the free gift of God is eternal life through Jesus Christ our Lord.

## CHAPTER 7.

### LAW AND GRACE. Verses 1-25.

You also know, brethren (for I am speaking of those of you who know the Law of Moses), that earthly laws have authority as long as there is earthly life. For example, a married woman is bound to her husband by the law as long as her husband lives, but when the husband dies then she is no longer bound to her husband. If, while her husband lives, she marries another, then she is guilty of the sin of adultery, but if her husband is dead, then she is free from her husband and is free to marry another. It is the same with you brethren. You are dead to the Law of Moses because in Christ you died. Therefore you are free to be married to another. So now you have become married to Christ Who has risen from the dead in order that you may bring forth the offspring of holy things unto God, which was impossible as long as you were married to the law. For when you were living apart from the Spirit of God then the acts of sin which the flesh, condemned by the law, forced you to commit, were only leading to eternal death. But now you are freed from the law, for your husband, the law, who ruled you, is dead. The law is dead and you are dead to the law in order that you should serve God by the new spirit within you, and not in the old unsuccessful way of fleshly effort.

What shall we say then to all this? Because the law results in sin, does it mean to say that the law commands us to sin and is therefore itself sinful? God forbid such an argument. No, the law is not sinful, for I should not have known what sin was, neither should I have opposed, if it had not been for the law. For instance, I should not have known it was such a lustful evil to desire my neighbour's wife, if the law had not said: 'Thou shalt not covet thy neighbour's wife.' But hidden sin in my heart was roused into open fury in many directions because the law said, I must not do certain things. For, apart from the law, sin was as quiet as though it were dead and did not exist. But when I knew the law, then the sin in me that was lying quiet as death suddenly became very much alive, and instead of the sin being dead I found myself dead, for I was under the condemnation of the law and so under the condemnation of God. And the law which was apparently intended to give me life condemned me instead to death. For the sin within me, by using as a weapon the law which condemned sin, tricked me, and spiritually slew me, for I desired to do the things that I had been told not to do. Wherefore it is clear that the law itself is a holy law and the things it commands are Godlike, righteous and commendable.

Now arises another question, Was that which is Godlike, righteous and commendable, responsible for my spiritual death? God forbid such an argument. It is the sin within that is responsible for spiritual death. But this sin is clearly shown to be sin by the clash which results when the sinless law is brought alongside it. The white reveals the black. Thus the law

shows how exceedingly evil sin is. We know that the law itself is spiritual. It sets the right standard for the spiritual life. God Who is spiritually perfect therein expresses a standard to which the unfallen spirit of man readily agrees. But I am not spiritual. I am governed by earthly and fleshly appetites. I am sold to the mastership of sin just as a slave is sold to a slave owner. For the uncontrollable appetites within me cause me to do that which I do not wish to do. That which I know I ought to perform I do not perform, and that which I beto to perform I do perform. If then I do that which I would not, I agree that the law is right. So then it is not really myself that thus acts but the sin in me that governs myself. I know that in my flesh, that is in myself apart from the Spirit of God, dwells no real power of doing good. For although I will to do good, yet there is no natural force in me that gives me sufficient will power to do it. The will is present but the power is absent. This is proved by the fact that the good I will to do I do not and the evil which I do not will to do, I do. Now if I do that which I do not want to do, it is not I that do it but the power of sin that masters me. So I discover this law, that when I will to do good there is a stronger evil power which is too great for me. I rejoice in the law of God as far as my deepest judgment goes, but I discover another law in my body which fights against and overcomes the law of which my mind approves, and brings me into captivity to the rule of sin within me.

Consequently what a wretched man I am. Who will deliver me from this body, which insists on doing things that condemn me to eternal death? I praise God, because He delivers me through Jesus Christ, my Lord. So then, to repeat the position, with my mind, apart from other influences, I would serve God, but the uncontrollable appetites in my body are so strong that actually I serve sin. (Paul appears to have the figure in mind of a dead body tied to a living person. This was one form of Roman punishment).

## CHAPTER 8.

### SANCTIFICATION AND ITS BLESSED RESULTS.

#### Verses 1-39.

There is, however, now no condemnation to those who by faith are in Christ Jesus—those who are not controlled by fleshly appetites under law, but by the Spirit of God apart from law. For the rule or power of the spiritual life which I receive in Christ Jesus has freed me from the power of the fleshly appetites of sin within me which leads to death. For what the Law of Moses could not do in making me holy, because it was defeated by the power of the fleshly appetites within me, God has been able to do by sending His own Son in the likeness of sinful flesh, that is, in the likeness of man, and as far as sin goes has completely slain it, in order that the righteousness which the Law of Moses actually aimed at, should actually be reached by those who henceforth do not attempt to obtain righteousness by law but accept the righteousness which comes by the power of the Spirit of God. For those who seek righteousness by fleshly effort depend on what the flesh can do. But those who seek righteousness by the Spirit of God depend on what the Spirit can do. To live apart from the Spirit of God is death, now and forever. But to live

in the power of the Spirit of God is eternal life and eternal peace.

The fleshly mind with its fleshly appetites is bitterly opposed to God, for it does not yield to the law of God, neither indeed can do, for as soon as the fleshly appetites are yielded to God they become spiritual and not fleshly. So those who are controlled by their fleshly appetites cannot please God. But we are not controlled by our fleshly appetites, but we are controlled by the Spirit of God, if it is that the Spirit of God rules within.

Now, understand, if any man has not the Spirit of Christ then he is not converted and does not belong to Christ at all. Now if Christ (or the Spirit of Christ—for both are one) is in you then, strange to say, the body is still dead because of sin but your spirit is alive because the Spirit of Christ has brought spiritual life to your spirit. But if a further act takes place and the Spirit of God Who raised up Jesus from the dead dwells in you, then the God Who raised up Christ from the dead shall also give power and life and victory to your mortal body. So then instead of you not having power in your mortal bodies to do right you henceforth will have power through the life which is given by the Spirit of God. (We must distinguish here between the Spirit of Christ, which is Christ, and the Holy Spirit). Therefore, brethren, as a consequence we are not obliged to do what the flesh would have us do, but what the Spirit of God would have us do Who controls our flesh. (We are saved by the acceptance of Christ brought about by the operation of the Holy Spirit, we are fully sanctified by the Holy Spirit indwelling us and quickening our mortal body so that our body as well as our spirit is able to act righteously. Thus we have the normal working of the Holy Spirit in our lives even as Christ had apart from the special anointing in the Spirit at the time of His water baptism in the Jordan. Sanctification is the fulness of Christ accompanied by that normal experience of the Spirit which He had before the special outpouring in Jordan).

If you live as the flesh wants you to live then you will spiritually die, but if through the power of the Spirit of God you put to death the sinful appetites of the flesh then you will spiritually live. For as many as are led by the Spirit of God they are the sons of God. For you who are now controlled by the Spirit of God have not received the spirit which makes you feel like frightened slaves, but you have received the spirit of sonship, which causes you to gladly call God, Abba Father (Abba is the Chaldaic word for Father). The Spirit of God within us inspires our spirit with the consciousness that we are indeed the sons and daughters of God. Then if we are children of God we are inheritors of all that God possesses—we are inheritors of God's possessions which we shall jointly share with Jesus Christ on condition that we are ready to suffer with Him. For if we share Christ's sufferings then God will see to it that we also share His glory. As for myself I reckon that the sufferings of this present time are not worthy to be taken into consideration in view of the glories which will be ours in the eternal future. For even all creation is earnestly waiting for the glorious manifestation of all those who are chosen to be the sons of God. For natural creation was made to suffer the results of evil. Creation did not willingly wish to endure the results of evil but

had to do so because God willed that sin should be thus punished for the time being, but with a certain hope that ultimately nature would be delivered from death, decay and ruin, and brought into the glorious freedom which will also be the happy experience of those who become the children of God. For we know that the whole of creation, whether living or lifeless, is groaning and struggling in pain, and not only natural creation as a whole but we who receive the first fruits of spiritual blessing are still groaning in ourselves, longing for the time when our bodies will be transformed into the likeness of God's Son. For we were moved in the certain hope of a glorious future. If we saw all and experienced all at once then it would not be hope but experience, for that which we have we do not hope for. The very fact that we hope necessitates patience in waiting for the realisation of our hope. Also the Spirit of God helps us in our present shortcomings, for we do not even know how to pray aright, but the Spirit of God makes intercessory prayers within us in groanings that cannot be put into human speech. And God Who knows all about our hearts knows what those groanings mean, for He knows what the Spirit causes us to groan about. For He prays within us those prayers which are in accord with the will of God.

We also know, despite our trials, that in some way or other, all things work together for good to those who love God—to those who have been called to sonship, according to His plan arranged before the foundation of the world. For those whom He foreknew would respond to His call He arranged that they should be conformed to the likeness of His Son (not of angels), in order that Christ might be the first Son amidst a large family of sons. Moreover those He had arranged should be conformed to the likeness of His Son, He in due time, called. These He also counted righteous and these He also counted glorified.

What shall we say then to all these facts? We will say this, if God is on our side who can effectively be against us? We can also declare that if God so loved us that for our own sakes He did not in any way shield His Son from suffering but gave Him up to the suffering of the Cross for us all, then it is quite clear that in Christ He will freely give us all things that are needful to the safety and blessing of His children.

Who shall charge anything to God's chosen people? If God has justified them who dare condemn them? Christ died for us, and did even more, He rose for us and is now at the right hand of God interceding for us—so why need we fear?

Who shall separate us from the love of Christ? Shall great trials from without, or great distress in the mind, or terrific persecution, or lack of food, or shortage of clothing, or peril of death, or the death dealing sword? Will there be separation if the position declared in Scripture arises—that for the Lord's sake we are threatened with death at any moment of the day, and are like sheep waiting to be slaughtered. No, in the midst of all these things we are more than conquerors through the power of Christ Who loves us. I am absolutely persuaded that no form of death, nor any form of life, nor evil angelic powers, nor great or small evil supernatural powers, nor indeed any form of power, nor things as they exist to-day;

nor things as they will exist in the future, nor the highest heights above us, nor the deepest depths beneath us, nor any other existent thing shall be able to separate us from the love of God which is in Christ Jesus our Lord.

## CHAPTER 9.

### ISRAEL'S REJECTION AND RECEPTION. Verses 1-33.

I am telling the absolute truth—my own conscience and the Holy Spirit bearing witness to what I say—when I declare that I have indescribable grief and constant and almost unbearable pain in my heart. For I could wish myself cut off from Christ and crucified for the sin of Israel, just as Christ was cut off from God and crucified for the sin of the world. Israelites are my national brethren and natural kinsmen. To them was given the special privilege of being adopted as God's chosen people: to them was given the manifestation of God's Shekinah glory: to them was given the precious covenants of God: to them was given the Law of Moses: to them was given the wonderful and meaningful Temple worship: to them were given the prophetic promises from God: to them were given the honourable national fathers, such as Abraham, Isaac, Jacob and David, and through them came, as far as the earthly descent goes, the Messiah, Who is God over all—blessed for ever. Amen.

However, I do not want you to think that the message of God to Israel has been completely useless. For remember, not all who are called Israelites are really Israelites in God's sight, neither are they all the children of God because they are natural descendants of Abraham. For, later on, God limited His special promises made to Abraham to one branch of Abraham's descendants, namely, to those who were descendants of Isaac. That is all those who were the children of Abraham by purely natural birth were not the real children of God, but the children of God were chosen from among Isaac's descendants—and you will remember that Isaac was miraculously brought into the world by the power of God. So that all the natural descendants of Abraham were not included in the promise. But the promise was that out of the descendants of Abraham the specially privileged ones should be chosen.

You will recall to mind the situation and the promise. God said to Abraham, At a certain time I will manifest my power and Sarah shall have a son.

You will also remember that when Rebecca, Isaac's wife, had conceived, and two children were in her womb, that even before those children were born, before they had committed good or evil, in order that God's sovereign choice might be proved, a choice not made on the ground of good or evil which had already been committed, that He said, "The elder shall serve the younger." This was afterwards confirmed, just as Malachi says (Mal. 1:2-3), Jacob have I (God) loved, but Esau have I hated. (God's foreknowledge caused Him to hate Esau, for Esau identified himself with evil—and God is bound to hate evil). What shall we say then to these things? Is God unrighteous to choose in such ways? God forbid such an argument. For He said to Moses, I will have mercy on those whom I choose to have mercy, and I will be generous-hearted to those to whom I choose to be generous-hearted. So that mercy does not

originate in man. Man cannot decide that he will force God to be merciful in some way or other. Mercy originates absolutely in God. This is proved by the Word of God to Pharaoh recorded in the Old Testament: For this purpose have I given you an exalted position that I might show forth My mighty power in you, and that through you the power of My Name might be known and declared throughout the whole earth. There again it is proved that He has mercy on those He wills to have mercy, and He hardens the hearts of those whose hearts He decides to harden.

You will say then to me: Why then does he find fault with anybody? For who is it that resisteth His will?

But now let me speak plainly. I want to establish this fact first of all, namely, that you, O man, have no right to speak back to God. Shall the thing made say to its Maker, Why have you made me thus? Has not the Potter the right to do what He likes with the clay, and out of the same lump make one vessel for a place of honour and another for a place that has no special honour attached to it?

And if this argument does not satisfy you, seeing that clay is lifeless, but man is an intelligent being, then what objection can you make if this is the explanation: God, desirous of showing in a forceful way the fact that He does feel anger toward sin, yet endured very patiently the sins of all mankind who were all guilty and suitable objects for destruction, in order that He might select from these a company in whom He might shew forth His mercy by choosing and preparing them for glory—a company selected on the ground of their being willing to believe in Christ Jesus: a company consisting of both Jews and Gentiles—notice, even Gentiles! (The above for the sake of simplicity expressed in another way—And if this argument does not satisfy you, what if the explanation of it all is this, That all men are fitted for God's wrath, but God has been patient and generous and has decided to extend His mercy to all those who accept the righteousness by faith which He offers, and that therefore all His decisions made even before men are born have been based on His future knowledge of what men would do).

Just as God said in Hosea, I will call them my people which were not my people, who belonged to my cast off people. I will call her beloved which was not beloved. And it shall come to pass that in the very places where it was said unto them, You are not my people that there they shall be called the children of the living God.

Isaiah also shows concerning Israel that God's promises would not be useless. For He said, Though the number of My cast off people shall be as the sand on the sea shore, yet I will save a small portion of them. For God will cut short the punishment of His people, cut it short righteously. Isaiah also called attention to the fact of the remnant of Israel that would be saved when he said, Except the Lord of Hosts had left us a few descendants we should have been as completely destroyed as Sodom and Gomorrah.

How shall we express it then? Why, like this, that some Gentiles who made no attempt to be counted righteous by obeying the Law of Moses, have yet attained righteousness which is given in response to



faith. But Israel who attempted to obtain righteousness by obedience to the Law of Moses, have failed to attain it.

Why is this? Because they sought to obtain righteousness by law not by faith. For they stumbled at the stumbling-stone—Christ. For God had said, I will put in the midst of My people of Zion One Who shall prove to be an obstacle to them—a rock to trip them up. But whosoever shall believe on Him shall not be tripped up.

#### CHAPTER 10.

ISRAEL'S TRUE POSITION. *Verses 1-21.*

Brethren, my heart's desire and prayer to God for Israel is that they might be saved. For I bear witness to the fact that they have a zeal for God, but it is not based on a proper knowledge of things. They are ignorant of God's righteousness which is counted to men by simple faith in Jesus Christ, and so they are trying to demonstrate their own righteousness by keeping the Law of Moses. Through this ignorance they have not agreed to accept God's righteousness.

Now the righteousness that comes through faith in Christ puts an end to all attempts to become righteous through keeping the Law of Moses. Moses describes the righteousness that comes from the law by saying that anyone who can keep it shall have eternal life through it. But the righteousness which comes by faith says, There is no need to ascend into Heaven to bring the Messiah down, for He has already come down, and there is no need to descend into the world of the dead to bring Christ up, for He has already risen. There is no need for a further great miracle for the message concerning righteousness by faith is this, The way to be justified by faith is right by you, yes, it is in you, it is in your own mouth and heart. All you have to do is to confess with your mouth that the Lord Jesus is the Son of God come down from Heaven—that He was crucified for our sins, and to believe in your heart that God has raised Him from the dead—that He rose again for our justification—and then you will be saved. For it is with the heart we believe in the message of righteousness by faith, and it is with the mouth that we declare our faith unto God, and then God saves us. For Scripture says that whosoever believeth in God shall not be disappointed. On the question of salvation there is no difference between Jew and Gentile—both can be saved, for the same Lord is over all, and generous to save all those that appeal to Him. For whosoever shall call upon the Name of the Lord shall be saved.

But how can we expect people to call upon Him if they do not believe He exists and is ready to save them? And how shall they believe in Him if they have never heard about Him? And how shall they hear without a preacher? And how shall any preach to them if they are not sent? At this point I must exclaim with the prophet, How beautiful are the feet of those who run to preach the glad tidings which brings news of peace and goodwill.

But even those who have heard the glad tidings have not all accepted it. Isaiah shows this when he says, Lord, who hath believed our message! Implying that very few believed it.

So then, emphasising the previous thought, Faith in the righteousness of God is the result of hearing

about it, and hearing about it is the result of it being preached. But I ask concerning the world, Have they never heard? Generally speaking, yea, they have, for the musical message of the glad tidings from God has gone out in the past into the whole earth, and the preachers' words of justification by faith as Abraham was justified have reached the ends of the earth. For God's dealings with Abraham have become known world wide.

But again I say, Did not Israel know all about this fact that the Gospel was and would be offered to the whole world? They certainly should have done, for Moses said, I will make you jealous and angry because of the blessings that come upon peoples whom you consider to be no people, and who are not worthy to be considered a nation. Isaiah is especially plain when he says, I was found of those that did not seek after Me. I was made manifest to those who did not ask after Me. But to Israel He said, All day long I have pleaded with a disobedient and rebellious people.

#### CHAPTER 11.

BLESSING FOR ALL. *Verses 1-36.*

I ask then, Has God completely cast away Israel in favour of the Gentiles? God forbid such a thought! For I myself am an Israelite, a descendant of Abraham, belonging to the tribe of Benjamin. God certainly has not cast away the remnant of Israel whom He knew would believe in Him and accept righteousness by faith. God has always had a remnant who believed in Him, for don't you remember how Elijah prayed for judgment on Israel, and argued, They have killed your prophets and destroyed the places where they should have sacrificed to You, and I am the only one left, and they even seek to destroy Me. But how did God answer him? He said, It is not as you think, for I have reserved to Myself 7,000 men who have not bowed the knee to Baal. Just in the same way at the present time there is a company of Israelites whom God has not cast off and has graciously chosen for Himself. And if God has chosen them through His own generous grace, then it is not because they have been keeping the Law of Moses. If it had been through keeping the Law of Moses then there would be no grace in it. If God had chosen them because they had kept the law, then certainly it would not have been of grace; it would have been of works, otherwise there is no meaning in the word.

How then shall we argue? Israel as a whole has not obtained what she is seeking for, namely, righteousness in God's sight. She has not obtained it because she is seeking to do the impossible thing of attaining righteousness by works. But the specially elected company, elected on the ground of their faith, have obtained righteousness. The rest are blinded unto this day. Just as David said, God has made them too sleepy to grasp the truth. He has given them eyes that should not see, and ears that they should not hear. God has confirmed them in their own wilful decisions.

Just as David also said, Let the very things they provide (in this case, righteousness by law) be made a snare and a trap, a stumbling-block and an evil recompense unto them. Let their eyes be blinded, and let them be bowed down with misery at all times.

I ask then, Have Israel been tripped up, with the

result that they will utterly fail and be finished with? God forbid such a thought! But rather they have stumbled for a season and salvation given to the Gentiles in order, for one thing, that through the blessings that came to the Gentiles Israel will be stirred up to desire the same experience.

Now it follows, that if, despite the failure of Israel, God has enriched the world, and despite Israel's loss has brought gain to the Gentiles then how much more blessing will result when the whole nation of Israel is saved? For I am speaking now especially to you Roman Gentiles, for as I am specially chosen an Apostle to the Gentiles, I delight in doing the work for which I was appointed. I am speaking to you Gentiles, hoping that I may stir up some of my own countrymen to desire what you enjoy, so that they may be saved. For if at the time of Israel's casting away God reconciled the world to Himself, how much more will He bless the world when He is able to receive Israel back to Himself. For, generally speaking, if the first fruit of the harvest be godly, then the whole harvest will be godly. If the root be godly, then the branches will be godly. Such indeed was the case, for the ancestors of the Israelitish race, especially Abraham, were holy men; consequently the final result of the race which springs from them will be holy. Meanwhile, however, some of the branches have not proved to be good branches, so they have been broken off, and you Gentiles, being as the branches of a wild olive, have been grafted in amongst the good branches that remain, and so you partake of the same root and sap—even Abraham, who was counted righteous by faith. But take care that you do not boast against the other branches—against your Jewish brethren who are justified by faith as you are. For remember, You have not borne the root, or applying the figure—you have not borne Abraham and justification by faith, but Abraham as the root of the good olive tree has borne you.

You will say, The branches (the unbelieving Jews) were broken off that we (the believing Gentiles) might be grafted in. Yes, that is so, but don't forget it was for unbelief that they were broken off, and through faith, in which there is no merit, that you were grafted in. So you have your position, not by works, of which you might boast, but through faith, of which you cannot boast. Do not be boastful, but be afraid. For if God did not spare the natural branches that failed, He certainly will not spare the unnatural branches that fail. See, therefore, how good God is, and yet how severe. To those which hopelessly failed because they refused righteousness by faith He was severe, but to you who also hopelessly failed, but did not refuse righteousness by faith, He was generously good—a generous goodness that will continue if you continue to trust Him.

And Israel, if they cease to live in unbelief will be grafted in again: for God is able to graft them in again. For if you were cut out of a wild olive tree and in contrary to natural growth—were grafted into a good olive tree, how much more shall branches that have grown wild from the original tree, be grafted back again into their own olive tree.

For I would not, my Gentile brethren, have you ignorant of this mystery, lest you become over wise and conceited. Blindness has only come to the large

majority of Israel until the full number of the Gentiles are gathered in to the Church of Jesus Christ. After then—after the Church has been completed—all Israel will be saved, just as it is written, There will come out of Jerusalem the great Deliverer, who will turn the descendants of Jacob from their ungodliness and will take away all their sins.

So far as the glad tidings regarding the special out-calling of the Church goes, they are enemies of God, which has proved to your advantage (for those who form the Church, which is Christ's Body, have the highest call and privilege of all) but as touching their election to be a specially chosen people for God, they are still loved by God for their national ancestors' sakes, among whom were Abraham, Isaac and Jacob. For God does not change His mind regarding His unconditional gifts and calls. For as in times past you Gentiles did not believe God, and yet now have obtained mercy because the bulk of the Jews do not believe God, so the same mercy which was extended to you in your unbelief will be extended to them in their unbelief. For God has now brought Jew and Gentile to the place of condemnation for disobedience in order that He might have mercy upon all.

Be amazed at the marvellous depths of the riches of the wisdom and foreknowledge of God! How unsearchable are His decisions, and His ways cannot be tracked! Who has been able to understand the thought of the Lord, or who has been able to understand the thought of the Lord, or who has been able to give Him counsel? Or who has been able to give anything to God for which he will receive a reward? For everything is from God, and through the power of God and working to the glory of God. To such a God be glory for ever. Amen.

## CHAPTER 12.

### A GREAT EXHORTATION. Verses 1-21.

I, therefore, beseech you, my brethren, owing to all the mercies of God about which I have been speaking, that you give your bodies to God to be a living sacrifice for Him to use—a holy sacrifice, and thus acceptable to Him. In view of what God has done for you this is your only reasonable action. Do not fashion your life according to the fashions of this world, but be transformed through your new spiritual way of thinking, in order that you may always know and show forth what is the will of God—a will that is always good, always acceptable to one's highest spiritual thought, and always perfect.

Owing to the position of an apostle, which God has graciously granted me, I command every one of you not to think more highly of himself than he ought to think. Every man must be reasonable in his own estimate of himself and only estimate himself according to the quantity of faith that has been given to him. For as we have many members in one body, the hand, the foot, and so forth, and those members do not do the same work, so we as members of Christ's spiritual body, have different forms of service to perform. Seeing then we have different spiritual gifts given to us, let us be faithful in the use of them. If we have the gift of prophecy, let us prophesy according to the ability given to us; if our gift is that of practical service, then let us be faithful to this practical service. He that has the gift of teaching, let him



faithfully teach. He that has the gift of exhortation, let him faithfully exhort. He that has been enriched with wealth to use for God, let him give it quietly. He that has the gift of governing, let him govern with minute attention to duty. Those who visit the sick and needy must do so with cheerfulness.

Let love be real—no pretence about it. Hate that which is evil. Hold on to that which is good. Be full of kindness to each other—exhibit real brotherly love. Put the pleasure and prosperity of others before your own. Do not be lazy in business. Be zealous in spiritual matters. Serve the Lord in everything. Always rejoice because of the hope of better things. Be patient in great trials. Always continue in prayer. Give supplies to needy saints. Invite people to stay with you and make them feel at home. Call down God's blessing upon those who injure you. Ask for blessing, not judgment, upon them. Be glad with those who are glad. Shed tears with those who shed tears. Treat everybody alike. Do not simply pay attention to the well-to-do, but pay attention to the poorer classes. Do not think you are very clever. Do not return evil for evil. Live honest lives in the sight of all. As much as others will let you, live peaceably with them. My dearly beloved people, do not revenge yourselves—leave that to God. Punishment belongs to Him—He will see to all the punishment that is necessary. Consequently if you see your enemy hungry, feed him. If he is thirsty, give him something to drink. For in so acting you will make him feel a burning sense of shame because he has been your enemy. Do not let evil overcome you, but overcome evil by doing good.

### CHAPTER 13.

THE CHRISTIAN AND GOVERNMENTS. *Verses 1-14.*

Now regarding civil obedience. Let everyone, apart from matters of conscience, be subject to the Government. For there is no Government that has not been permitted by God. The Governments that exist are for some reason or other arranged by God. Whosoever, therefore, resisteth the Government resisteth the arrangement by God, and they that resist shall be condemned by God. Rulers, generally speaking, are not opposed to good works, but to evil. You should then be afraid of disobeying the rulers. Do that which is right and the rulers, generally speaking, will praise you. Rulers are, therefore, to be looked upon as agents for God. But if you do evil then you should indeed be afraid, for a ruler has given to him the power of life and death for the definite purpose of maintaining righteousness, for a ruler is a servant of God to punish evil doers. Wherefore you must be subject to rulers, not simply because you fear punishment, but because it is right. For the same reason you should pay taxes, for again, the tax collectors are servants of God, appointed for this very purpose. Give that which is right to all men. Pay tax where tax is due. Pay custom-duty where custom-duty is due. Fear to disobey those whom God expects you to fear. Honour those whom God expects you to honour.

Owe no man anything, excepting a debt of love. For remember, he that truly loves another has fulfilled the law of God. For if a man loves another then he will not commit adultery, he will not kill, he

will not steal, he will not bear false witness, he will not cover what belongs to another; in fact every commandment will be perfectly obeyed where there is perfect love. So that love does no ill to anybody. Therefore love is the fulfilment of the law.

Now let these things be done, because you recognise the significance of the time. It is quite time to awaken from sleep, for the full daylight of our salvation experience, when we shall meet Christ and be like Him, is far nearer now than when we first believed. The night is nearly over—day is at hand. Therefore let us cast off, like night attire, the works that evil men do in the darkness, and let us put on our day attire, the armour of righteousness and the weapons of love that soldiers of Christ use in the light. Let us walk righteously, as people do in the full blaze of daylight. Do not let us quarrel and get drunk, nor give way to lust and wickedness, nor indulge in fightings and envyings. But let us first put on like an armour the character of the Lord Jesus Christ, and make no provision for the lustful habits of the flesh.

### CHAPTER 14.

LOVE AND ZEAL. *Verses 1-23.*

Receive the one who is weak in the faith, but not with the idea of always arguing with him. For one honestly believes that he may eat anything providing it is good for him. But another believes he must be a vegetarian. Let not the one that eats flesh treat with disdain the one that is a vegetarian, and let not the vegetarian despise the flesh-eater, for God has received him. (Note: it is more usual for the abstainer to look down upon the one who does not abstain than vice-versa). Who are you to judge what a servant of God does? In the final analysis it is to his own Master he stands or falls. Yet, he shall not fall, but be held up, for God will defend him. One man thinks that one day is more important than another, while another considers each day of equal importance. Let every man be fully persuaded in his own mind. He who looks upon one day as a specially holy day, does so because he believes the Lord would have it so. But he who does not look upon one day as above another, does so because he believes the Lord does not so judge. He who eats all kinds of food does so because he believes the Lord wills him to do so. The fact that he thanks God for the food is a proof that he is doing what he thinks pleases the Lord. He who is a vegetarian does not eat flesh because he thinks the Lord does not will it—the fact that he thanks God for his special kind of food is a proof that he is doing what he thinks pleases the Lord.

For none of us who are really Christians live to please ourselves or die to please ourselves. If we live it is because we think it pleases the Lord; if we die it is because we think it pleases the Lord that we should die. So that in our living and dying we acknowledge the Lordship of Christ. It was to obtain this result that Christ died, rose from the dead, and came out of the grave that He might be our Lord whether we are dead or living.

But why are you so anxious to condemn your brother? Or why do you so easily set aside your brother and count him unworthy of your fellowship? We shall all stand before the judgment seat of Christ. For it is written: As I live, with the Lord, every knee

shall bow to me, and every tongue shall speak to God so that every one of us has to give an account to God. Seeing that is so, do not let us judge one another any more, but rather let us take special care that no man puts a stumbling-block or hindrance in his brother's way. Personally I know, and have it revealed to me by the Lord Jesus, that no food is to be counted unclean because of some religious or conscientious reason. But if one's judgment does count food unclean, then it is unclean to him, and it would be wrong for him to eat it until he sees his mistake. But if your brother be truly injured by what you eat then you do not walk in love by continuing to do it. Do not cause your brother for whom Christ died to completely turn away from Christ because of what you eat. Let not that which is quite right in itself be unnecessarily evilly spoken of. Finally, remember that in the Kingdom of God we do not find our happiness in what we eat and drink, but in righteousness of life, peace in the heart and joy which the Holy Ghost gives. For the one who in these contentious matters seeks only to please Christ, is acceptable to God, and receives the approval of men. Let us therefore pursue after those things which make for peace, and by which we build up each other's characters. Over such an insignificant thing as meat don't destroy the work of God. All foods that are pure are to be counted pure, but they become evil if by eating them one does harm to another. It is good neither to eat flesh nor to drink wine, nor to do anything if thereby your brother is truly caused to stumble, or is injured or weakened in his Christian life. Have you a special faith, as you think, regarding a certain thing? Then enjoy it to yourself and keep it to yourself before God. Happy is that man whose conscience does not condemn him in the things which he does. He that is not sure whether a thing is right or not is condemned if he eats, because he has not definite faith that the thing is right. For whatsoever we do, without being satisfied we are pleasing God, is sin.

#### CHAPTER 15.

##### GENERAL COUNSELS. Verses 1-33.

We then who are strong ought to be ready to sacrifice for the sake of the weak ones and not to please ourselves. Let every one of us please our neighbour if it is for his good and upbuilding. For even Christ did not please Himself. It was written of Him, I have allowed the reproaches of those who denounced God the Father to fall on Me. These things that were written in the Old Testament Scriptures were written for our instruction, that we through patient study of the Scriptures, and deriving comfort from them, might not lose heart. Now the God Who gives patience and comfort grant you may have the same mind toward each other as Christ had toward you, that you may unitedly with mind and mouth glorify God, even the Father of our Lord Jesus Christ. Wherefore receive one another, no matter how weak in the faith, in the same generous-hearted way that Christ received us, in order that God's Name may be praised.

Now I declare that Jesus Christ was one Who came to help and serve Israel (spoken of as "The Circumcision"), to bring to pass the promises made to our national fathers, and also He came that the Gentiles

(spoken of as "The Uncircumcision") might praise God for His mercy toward them. Just as it is written, I will identify myself with the Gentiles, and with them praise and sing to Thy Name. And again Scripture says, Rejoice, O Gentiles, in company with Israel. And yet again, as Scripture says, Praise the Lord, all ye Gentiles; let all peoples praise Him. And again Isaiah says, There shall be a descendant from Jesse (David's father), and He shall reign over the Gentiles, and in Him shall the Gentiles trust.

Now may the God Who saves us from being down-hearted fill you with all joy and peace in believing the glad news of the gospel, that you may be filled with confidence and courage, through the power of the Holy Ghost. And I myself also am persuaded of you, my brethren, that you are filled with the desire to do good, and filled with the true knowledge of God, so that you are able to teach and give advice to each other.

Nevertheless, brethren, I have written very plainly to you in different places that I may put you in mind of these vital things. I have done so because God has specially given me grace to proclaim Jesus Christ to the Gentiles—spreading the gospel unto them, so that the consecration of Gentile lives to God may be acceptable to Him. These lives have been separated to God by the power of the Holy Ghost.

In Christ Jesus I can rejoice in my work for God. I will only speak of those things which Christ has wrought by me to make the Gentiles obedient to the faith. Through Christ's working in the power of the Holy Spirit there have been such words and deeds, such mystery signs and miracles, that from Jerusalem and its surroundings right to Illyricum, an extensive district lying along the east coast of the Adriatic, I have been enabled to proclaim in fulness the gospel of Jesus Christ. I have sought to preach the gospel, not where it was well known, lest I should seem to be building on another man's foundation, but in those places where Christ has not been previously preached. I have earnestly sought to fulfil the statement in Isaiah 52, 15, To those who have not heard, vision has been given, and to those who have no knowledge, understanding has been given.

Because of my business in this direction I have been much hindered in coming to you, but now having no more opportunity in this district, and having desired to see you for many years, I propose when I take my journey into Spain to first come and see you, that you, after having refreshed me with your fellowship, may also encourage and help me on my way to Spain.

But just at the moment I am going to Jerusalem, to take help to the saints there. For it has pleased the Churches in Macedonia and Achaia (the Churches of Northern and Southern Greece) to send a gift of money for the poor saints at Jerusalem. The giving of this gift has greatly pleased the Grecian Churches, who recognise that they are debtors to the Jerusalem saints. For they in their spiritual poverty have received spiritual gifts from Jerusalem, and now recognise that it is their duty to send material gifts to help the Jerusalem saints in their material poverty. When, therefore, I have delivered the gift and have proved to the Jerusalem saints by this practical demonstration that there has been real fruit for God

amongst the Gentiles, then I will come and visit you on my way to Spain. "And I am sure that when I come unto you, I shall come with a full blessing from Jesus Christ.

Now I plead with you, brethren, for the Lord Jesus Christ's sake and the mutual love for each other that the Holy Ghost gives us, that you unite with me in earnest prayer that I may be delivered from the enemies of the gospel in Judea, and that the gifts which I have for the Jerusalem saints may be received in the right spirit, and that I may be filled with joy as I come unto you by the will of God, and that we may be mutually refreshed.

Now may the God Who gives peace be with you. Amen.

## CHAPTER 16.

FINAL SALUTATIONS. Verses 1-27.

I commend unto you Phebe, our sister in Christ, who is a deaconess of the Church which is at Cenchrea. Receive her as one in Christ, in the way which is fitting for Christians to receive each other, and help her in whatever way you can, for she needs you, for she has been a helper of many, including myself.

Give my greetings to Priscilla and Aquila, my great helpers in Christ Jesus, who have risked their lives for my sake. Unto whom not only am I very grateful, but all the Christians among the Gentiles. Also greet the Church that meets in their house. Salute my much-loved Epanetus, who was the first to be converted to Christ in Achaia.

Greet Mary, who did a great deal for us. Salute Andronicus and Junia, who belong to the same nation as I, and who have been imprisoned for Christ's sake, even as I have, and who are well known and trusted by the apostles—they were also in Christ before I was converted.

Greet Amplias, my beloved friend in Christ. Salute Urbane, our helper in Christ, and Stachys, my beloved friend. Salute Apollos, who has been proved faithful in Christ. Salute those also which belong to the household of Aristobulus. Salute Herodion, my fellow-countryman. Greet those of the family of Narcissus in the Lord.

Salute Tryphena and Tryphosa, who work hard in the Lord's service. Salute the much loved Persia, who also labours much in the Lord. Salute Rufus, one of the Lord's chosen ones, and also his mother, who has indeed been like a mother to me. Salute Asyncritus,

Phlegon, Hermas, Patrobas, Hermes and the other brethren who associate with them.

Salute Philologus, and Julia, Nereus and his sister, and Otympas, and all the saints which gather with them. Salute each other with holy customs (these customs vary in different countries, kissing, handshakes, etc.) The Churches in Christ send their greetings to you.

I plead with you, brethren, to keep an eye on those which cause divisions and troubles amongst you through disagreement with the doctrines of Christ which I have taught you—take special care to avoid them. For they are not really serving the Lord Jesus Christ—they are simply seeking to make money in order to feed themselves, and by their apparently good words and attractive teaching deceive simple people. They seek to take advantage of you because it is generally known that you are anxious to obey any teaching that comes from God. I am glad indeed that you are anxious to obey God, but I would have you to be so wise that you will only accept that which is good, and untainted by evil. The God Who brings peace will soon crush Satan under your feet. The generous spiritual gifts of our Lord Jesus Christ be with you. Amen.

Timothy, my fellow-worker, and Lucius, Jason and Sosipater, my fellow-countrymen, salute you. I, Tertius, who have acted as Paul's secretary, and written this letter, also salute you in the Lord. (Tertius alips this in while Paul is thinking). Gaius, who gives me a home, and is ready to do the same for any visitors from the Churches in other districts, also salutes you. Erastus, the City Treasurer of Corinth, salutes you, and so does Quartus, another Christian brother. The generous spiritual gifts of our Lord Jesus Christ be with you all. Amen.

Now unto God Who has the power to make you stand-fast in the gospel truths I have delivered to you, and specially regarding the now revealed mystery that in Jesus Christ Jew and Gentile are one—a mystery kept secret since the world began, but now through the command of the everlasting God clearly made manifest by me, and by the light of understanding that has now been given to the prophecies of the Old Testament prophets, in order that all nations might have the opportunity of obeying the truth. To the only wise God be highest honour given through Jesus Christ for ever. Amen.

# 1st Corinthians

FIRST LETTER OF  
PAUL THE APOSTLE  
TO THE CORINTHIANS.

## CHAPTER 1.

THE GRACE OF GOD. Verses 1-9.

I, Paul, called to be a special messenger of Jesus Christ, through the will of God, am writing this letter to you in association with Sosthenes, our brother in Christ.

I am writing to you, the Church at Corinth, to you who are separated to God in Christ Jesus, called to be holy people. This letter is also for those in every place who trust in the Name of Jesus Christ, and own

Him as Lord as we do. Grace be upon you and peace from God our Father and from the Lord Jesus Christ.

I always thank my God on your behalf because of the favour of God upon you in Jesus Christ. In everything you are enriched by Him—in all you say and all you know. And the message concerning Christ was confirmed in you by the outpouring of the Holy Ghost, so that you are not short of any spiritual gift as you wait for the coming again of Jesus Christ. God, through His Spirit, will sustain you right unto

the end so that you may be blameless in the Day when you meet Christ and are judged by Him. God will ever be faithful to you, through Whom you were called into fellowship with His Son—Jesus Christ our Lord.

#### DANGERS AND SAFEGUARDS. Verses 10-31.

Now I beseech you, brethren, in the Name of our Lord Jesus Christ that you all speak the same thing and that there be no divisions among you, and that you all be perfectly united together in the same mind and decisions. It has been told me by some of the family of Chloe that there are contentions among you, yea, different ones of you are boastfully saying, I am a convert of Paul, I am a convert of Apollos, I am a convert of Cephas (Cephas is Aramaic for the Greek word Petros or Peter); and I of Christ. Is Christ divided? Was Paul crucified for you? or were you baptised in my name? I am glad that I personally only baptised Crispus and Gaius, lest any should say I baptised you in my name. O, yes, I had nearly forgotten, but now I remember I also baptised the household of Stephanas, but I cannot remember baptising any others among you, for Christ did not send me to aim at baptising you, but to speak to you the glad tidings of the Gospel not with clever oratory, lest the supreme value of the Cross of Christ should be lost sight of.

The preaching of the Cross to those who are dying in their sins is treated as a foolish thing, but to us who are saved the Cross is the very power of God which has saved us.

In Scripture it is written, I will destroy the wisdom of people who are worldly wise, and will bring to nothing the views of those who are clever. For what have the worldly wise done? What have the world's lawyers done? What have the eloquent orators done? Simply nothing of any eternal value. God has made foolish the wisdom of this world. For after the world had used its wisdom and failed to get to know God, then it pleased God by the childlike act of preaching the Gospel about Christ and Him crucified to save those who believe.

The Jews wait for a spectacular sign of the coming of the Messiah, and the Grecian people are mad after eloquence and knowledge, but we simply preach the story and meaning of Christ crucified—to the Jews it acts as a stumbling-block, and to the Greeks it appears foolishness, but to those who have been called by God and who have responded to the call, whether Jews or Greeks, Christ crucified is not only the manifestation of the power of God but also of the supreme wisdom of God. Because even the simplest thought of God is greater than man's thought, and the slightest effort of God is far stronger than man's mightiest effort.

You see the position of your calling, brethren, you see that not many scholars, not many military giants, not many titled people, are called. God has chosen the unlearned people of the earth to confound the wise. He has chosen the weak things of the world to confound the mighty. Yes, even the cheap things and the worthless He has chosen, yea, even things that do not exist, He has used to bring to nothing things that solidly exist. He has done these things in order that no one can boast in His presence. But you owe your position to God, through Jesus Christ, and He supplies to you all the wisdom you need, all the

righteousness you need, all the holiness you need, and all the past, present and future salvation which you need. So that the words may be fulfilled in our lives, He who boasteth, let him boast in what the Lord has done.

#### CHAPTER 2.

##### SPIRITUAL REVELATION. Verses 1-16.

Brethren, when I came to you I came not with clever oratory or argument in order to declare the truth about God to you. For I determined not to preach anything to you excepting that which is bound up with a living and crucified Christ. I was with you in natural weakness and fear and trembling. And my speech and preaching was not with enticing words of man's wisdom but in proof of the Spirit's power, so that your faith should not be built up on the wisdom of men, but through the presence and power of God. Howbeit what we say is really the highest wisdom to those who are spiritually wise, yet it is not the wisdom that belongs to this world or the great leaders in the world, who finally come to nothing.

But we speak the wisdom of God which reveals a mystery for our glorious benefit which God arranged for us before the world was formed.

None of the great leaders of this world know anything about it, for if they had known they would not have crucified Jesus Christ, the Lord of Glory.

But it "as come to pass as it says in Isaiah 64:4, Eye has not seen, nor ear heard, nor has it entered into the heart of man the things which God has prepared for those who love Him. But God has now revealed these things unto us by His Spirit, for the Holy Spirit understands all things, yea, even the deepest things of God. For who really knows the depths of a man save the spirit of that man, even so in a more wonderful sense nobody knows the deepest things of God save the Spirit of God Himself. Now we have not received the worldly spirit of understanding, but we have received the Spirit of God, that we may freely know the things that God wishes us to know.

These things we also speak about to others, not with words taught by men of worldly wisdom, but in words which the Holy Spirit teaches—so spiritual things are spiritually taught. But the unsaved, natural man does not receive things from the Spirit of God, for they are foolishness unto him. Neither can he possibly know them for they are spiritually discerned. But the spiritual man is able to judge the rights and wrongs of all things, but no ordinary man is sufficiently enlightened to judge the rights and wrongs of the spiritual man, for what ordinary man knows the mind of the Lord so that he can tell the Lord and His people what to do? But we are able to make right judgments and understand spiritual things because we have the spiritual mind of Christ.

#### CHAPTER 3.

##### THE ONLY FOUNDATION. Verses 1-23.

I, brethren, could not speak to you with spiritual arguments, but only as to ordinary earthly people, for you are like babes which cannot understand spiritual reasoning. I have fed you with milk as babes are fed, not with strong meat suitable for grown-ups, for you have not been able to digest strong meat. The

position is the same to-day. You are clearly unspiritual and babes in Christ, for as long as there is envying and strife and divisions among you it is clear you are unspiritual and like ordinary people. For while one boasts, I belong to Paul, and another, I belong to Apollos, surely you are unspiritual.

Who is Paul, and who is Apollos? We are only servants through whom you have believed. We have only done what the Lord enabled us to do. I have planted, Apollos watered, but God gave the increase. So he who plants and he who waters are nothing—it is God Who gives life Who is to be praised. Now he who plants and he who waters work together in harmony, and every one is rewarded as a servant for what he does. We are simply labourers together with God. You are God's vineyard—you are God's building—not ours.

According to the grace of God which is given to me I have been able to be a wise master builder, laying a strong foundation, and others build thereon. But let others take care how they build thereon, for they are building on the only foundation which can be laid—even Jesus Christ. Now if anybody builds upon this foundation, gold, silver, precious stones, or wood, hay, stubble, let him remember that the Day when we meet Jesus Christ will show what the material really is, because it will have to stand the test of the fire of Christ's holiness, and that will prove the lasting value of any man's service. If any man's work for Christ stands the test of Divine fire then that man will be rewarded, but if any man's work does not stand the test then he will see all his efforts disappear, and he will be ashamed, yet he himself will be saved, but the fire will have destroyed all his work and reward.

Remember this, You are the Temple of God and the Spirit of God dwells in you. If any man defile the Temple of God him will God destroy, for the Dwelling Place of God is Holy, and you are that holy dwelling place.

Let no man deceive himself. If any man among you really wants to be wise, then let him become ignorant of worldly wisdom that he may be filled with God's wisdom. For the wisdom of this world is foolishness with God. In Job 5:13 it is written, He smarts the wise in their own trickery. Again He says in Psalm 94:11, The Lord knows the thoughts of worldly wise men that they will never come to pass. Therefore let no man boast of one man more than another. For the saints all belong to all. Whether Paul or Apollos, or Cephas, or the earth, or life or victorious death, or things present or things to come, all belong to you. And you belong to Christ and Christ belongs to God.

#### CHAPTER 4.

EXHORTATIONS. Verses 1-21.

Let men simply reckon us to be servants of Christ and under-managers, entrusted with the knowledge of the wonders of God's truth. Moreover it is required that under-managers shall be found faithful to their employer.

It is to me a very small thing that I shall be judged by you or by any other man—I would not even judge myself. Actually I know nothing against myself as

far as the desire to please God goes, but even this does not justify me. The One Who judges me and Whose judgment is absolutely reliable is the Lord. Therefore do not judge anything prematurely. If there is the slightest doubt you can well leave the judgment until the Lord comes, and He will bring to light the dark, hidden things, and will make clear the hidden thoughts of the heart, and then every honest and faithful person will have praise from God.

The things I have said I have said so that you can understand the true position of myself and Apollos, that you may not think more of us than I have written, then no one of you will boast of himself in connection with me or Apollos.

For who is it who gives different forms of service to different ones? All that we have has been received from God. Now if you receive it as a gift from God, what have you or we to boast about? Now you have received all that you need; you have been specially enriched and made kings unto God without us doing it for you. I would that your kingship were fully understood, and that in practical life you reigned as sons and daughters of the King of Heaven, that we might have our part in your reigning life. But it seems to me that God has finally sent forth apostles to die in order to establish your reigning life. For we are made a sad, suffering spectacle to the world—to angels and to men. We apostles are made to look so stupid for Christ's sake—you cast ridicule upon us, yet you claim to be wise. We are so weak—as some of you say—but you are strong and healthy. You consider yourselves to be honourable, but for various reasons we are despised and charged with being dishonourable. Even to this present hour we both hunger and thirst; are scantily clothed and buffeted, and have no certain dwelling place. We also labour—working with our own hands to support ourselves; being reviled we bless; being persecuted we endure it without complaint. Being defamed ourselves we yet plead with others for their own good. We are treated as the filth of the world and as unwanted rubbish even to this day.

I write not about this to shame you but to warn you, lest you treat us as worldlings treat us. For remember that although you have ten thousand teachers in Christ yet you have only one spiritual father, for in Christ I have brought you into His life through the gospel I have preached to you.

Wherefore I beseech you that you obey my teaching and not that of the partisans.

For this reason I have sent Timothy to you, who is my beloved spiritual son and faithful to me in the Lord, who will remind you of the ways which in Christ I teach in every Church.

Now some of you are inflated with pride and act as though I shall not come to see you. But I will come shortly, if the Lord will, and will want to know, not about the eloquence of those who are proud, but as to whether they have the power of the Holy Ghost operating in their lives.

For the Kingdom of God is not one of much talk but of much power.

What will you choose? Shall I come with a rod to chastise, or in love, and the spirit of meekness? Your attitude will determine my attitude.

## CHAPTER 5.

IMMORALITY. Verses 1-13.

It is generally reported that there is immorality in your midst—immorality that the Gentiles would consider unmentionably bad—namely that a man should treat his mother-in-law as his wife. And despite this you dare to be proud and not ashamed, and you do not demand that such a one shall be excommunicated.

But I truly, although absent in body, yet present in spirit, have judged the matter clearly, just as definitely as if I were present with you. My judgment is that when you are gathered together in the Name of the Lord Jesus, and my spirit in the power of the Lord Jesus is with you, that you should solemnly hand such a one over to Satan, that sickness even unto death may come upon the man, and that he may be so afraid that he will repent and his spirit be saved when he meets the Lord Jesus.

Your proud boasting and self-contentment is not good. Remember that a very little leaven (or yeast) will ferment a whole lump of dough. Get rid therefore of the leaven as the Jews do at the time of the Passover that you may be unleavened. For remember that Christ our Passover is sacrificed for us. Therefore let us, in a figure, keep the feast which follows the Passover, not with leaven (evil) in our midst. And do not let there be any sign left of the leaven of malice toward each other or any form of tolerance of evil. But let your lives be as unleavened lives of sincerity and righteousness.

I wrote to you before that you should not mingle with fornicators. But I did not mean that you must not at times mingle with fornicators in the world, nor with the covetous and extortioners, nor with worshippers of idols, for you are bound to do this in your daily occupations in the world—to avoid this you would have to leave the world altogether. But now I definitely write to you that if any such man claims to be a brother in the Church and yet actually is a fornicator, or a robber, or an idolator, or a brawler or a drunkard, or one who tries to get more than is due to him, then with such a one you should not eat—certainly not eat the Communion Supper. We have no responsibility for judging those who are in the world, but we have a responsibility to judge evil in the Church. Those in the world God will ultimately judge. Therefore put away from your midst that wicked person.

## CHAPTER 6.

THE FOLLY OF GODLESSNESS. Verses 1-20.

How can Christians, having some matter against another, go before a heathen court for settlement? Surely saints should settle such matters themselves. Do you not understand that in the Millennium the saints will rule over the world? If they are to judge the important things of the world, surely the small matters of Church life can be judged by them here and now. Further, do you not know how that you will rule over angels in Heaven? How much more then ought you to be able to rule over earthly things? Then I notice that if you do have to make judgments you are appointing as judges those who are least esteemed. I consider you should be ashamed of this. Do you so act because there is not one wise man among you who is able to judge between his brethren?

Now this is a great fault among you because you go to law one with another. Why, it would be better to agree to be wronged—it is better to suffer personal loss than to bring loss and disgrace upon the whole Church. By so doing you are actually wronging and defrauding your brethren in the Church.

Surely you understand that the unrighteous shall not enter into the Kingdom of God? Do not be deceived, neither fornicators, nor idolators, nor adulterers, nor those lusting after women, nor abusers of themselves with others, nor thieves, nor those who contrive to get other people's goods, nor drunkards, nor revilers, nor extortioners, shall inherit the Kingdom of God.

Such were some of you, but you have been washed from the filth of evil, you are separated from these things, you have become righteous through the forgiveness in Christ Jesus and through the power of the Spirit of God. All things as planned by God are lawful to me, but all things are not wise. But if all things are lawful to me I must see to it that those things do not bring me into slavery. Various kinds of food for the body—yes! and my body made to enjoy food—yes! but these are not eternal things, for finally such appetites will cease to exist.

Now the body was not ever intended for fornication, so that certainly cannot be lawful, but the body was intended for the Lord to control, so the body must be entrusted to Him.

God has raised up the Lord's body and by His power He will also raise up our bodies. Do you not understand that your bodies are the property of Christ? Shall I then take the property of Christ and make it the property of a harlot? God forbid. What, do you not understand that he who has intercourse with a harlot becomes part of that harlot—the two have become one flesh? But he who has given himself to the Lord has become one spirit with the Lord.

Therefore flee from fornication in any form. Every other sin that a man does is not by the abusive use of his body, but he who commits fornication in its various forms sins against his own body.

What more can I say? Do you not realize that your body is the Temple of the Holy Ghost Who dwells in you? It is now indwelt by God and is not your own property, for your body as well as your spirit has been bought by God with the price of the precious blood of Christ. Therefore glorify God in your body and in your spirit—both of which belong to Him.

## CHAPTER 7.

ANSWERS TO ENQUIRIES. Verses 1-40.

Now concerning the matters upon which you wrote to me. It is a good and righteous thing for a man not to have sexual friendship with a woman. Nevertheless, to avoid the dangers from sexual appetite, frequently leading to physical adultery, a man is perfectly free to have his own wife and woman her own husband. But let a husband be thoughtful toward his wife and the wife thoughtful toward her husband. Remember the wife has not free power over her own body. She needs her husband. Likewise the husband has not free power in his own body. He needs his wife. Therefore do not restrict one another except it



is by mutual agreement that you may give yourselves to special fasting and prolonged prayer. But in due time come together again lest Satan tempt you to use lawful powers in unlawful directions. But I say this by permission from the Lord and not by direct commandment, for my natural feeling is that every one should have the same freedom from these things that I have.

But every man has his right action given to him by God. One is led this way and another is led another way. Circumstances and calling make all the difference.

I say therefore to the unmarried and to widows and widowers that it is good for them to live as I live—free from all sexual intercourse. But if they yearn for such intercourse then if they are trusting God it must be because He is permitting such a feeling and it is therefore better for them to marry than have these intense unfulfilled yearnings.

To the married, I command, yet, not I, but the Lord, Let not the wife depart from her husband, but if for some extraordinary reason she does leave him then let her either remain unmarried to another as long as he lives or let her be reconciled to her husband. Let not a husband put away his wife. But for the rest, I myself speak—for I have no direct command from the Lord—if a Christian brother has an unbelieving wife and she still wishes to live with him, then the husband must not put her away. But if the believing woman has an unbelieving husband, and if he wishes to still live with her, then she must not depart from him. For the unbelieving husband is in a parental sense separated unto God through his wife, and the unbelieving wife is in a parental sense separated unto God by her believing husband. If this were not so, then your children would be evil and heathen children, but now, pending their own decision, they are saved and Christian children. But if the unbelieving partner leaves, then let him or her leave. A brother or sister is not in bondage to try and bring such a one back—especially by some lawsuit. Let us seek to live in peace.

For you do not know, O, wife, whether or not your witness will save your husband—but at least you ought to try. And you, O, husband may likewise be used to save your wife. But as God leads us so we must be led, and this I teach in every Church.

If a Jew accepts Christ and has been circumcised, then let him not attempt to appear uncircumcised. If any one accepts Christ who is not a Jew and not circumcised, then let him not be circumcised. Circumcision in itself is valueless and so is uncircumcision. The only thing of importance is to obey God.

Generally speaking, let every man remain in the same situation in which he was when he was called to Christ. If you are a servant or a slave, do not worry about that, but should you have an opportunity of becoming free, then of course by all means accept it. But if you are called by the Lord and are still an earthly servant, you are from the Lord's spiritual standpoint a freeman, and if you were a freeman when you were called then you have become Christ's bond-slave. You have been bought with a price into spiritual freedom; you should not therefore become in spiritual

bondage to any man.

Therefore brethren, whether bond or free, happily remain in such a position, but live your life unto God therein.

Now concerning unmarried young men and women, I have no direct commandment from the Lord, yet my judgment is this, in the light of the mercy I have received, which makes me anxious to be faithful in my advice. In the light of the present distress and persecution in the world it seems good for a man to remain unmarried. If however you are married to a wife do not seek to be separated from her. But if you are unmarried or a widower and free from a wife do not be anxious to be married. But if you do marry you have not sinned, and if an unmarried woman marries she has not necessarily sinned. Those who do marry will certainly have their family troubles, but I would not use this as an argument against marriage.

But I do say this brethren, life is brief. Therefore those who have wives should act in Christian activity as though they had none, and those who weep should act as though they weep not, and those who rejoice as those that rejoice not, and those that buy as those that buy not, and those who use legitimate things in the world must take care not to abuse them, for the world in its present form will soon pass away. But I do wish you not to be preoccupied with family matters, for generally speaking unmarried believers are occupied solely with the Lord's service, and the married are occupied with home pleasures.

There is also, generally speaking, a difference between a wife and an unmarried woman. The unmarried woman is absolutely free to think about the Lord's service, and gives herself to absolute holiness in body and in spirit, but she who marries is bound to think of earthly matters and how she can please and satisfy her husband.

I say this for your own profit, not that I would limit your happiness, but in order that you may have greater happiness by serving the Lord without distraction.

But if a father thinks that he does not act kindly toward his virgin daughter if he tries to dissuade her from marriage, especially if she has come of age, and is not bound to listen to her father, then let him willingly give her in marriage—let her and her proposed husband marry. Nevertheless, he who is strong in heart, and has no compulsion to agree for his daughter to marry, and has control over his own natural desires to see his daughter married, then, if he seeks to keep his daughter from marrying, he does well. But if he gives her to be married he also does well—although in the present circumstances if he does not marry her to someone else then he does better. So that whatever attitude a father takes to his unmarried daughter, so long as he acts conscientiously, he is to be commended.

Further, the wife is bound to her husband by the law of Moses and the law of the land as long as her husband liveth, but if her husband dies she is at liberty to be married again—as long as she marries in the Lord's will. But, as I indicated before, she is happier in view of the present distress, if she does not marry again. And I think I have the witness of the Spirit of God over this matter.



## CHAPTER 8.

LIBERTY AND LICENCE. Verses 1-13.

Now regarding things that have been offered to idols and then offered for sale in the public markets. How easily every one of you thinks he knows the right thing to do. But when we are so very confident then we become proud, but it is the spirit of love which builds up and blesses. If any man is self-confident then he is ignorant, and does not really know how to act. But if a man really loves God then God's knowledge is given to him.

As concerning therefore the eating of meat that has once been offered to idols: Now we know that actually an idol itself is nothing from the standpoint of being god, as there is only one God. For though many things are called gods, both on earth and in the sphere of wicked spirits (as certainly there are), yet to us there is only one God, the Father, from Whom all things have come (and we also exist in Him): and there is one Lord Jesus Christ (Who is in the Father) Who has been the Agent in the creation of all things and of us also.

Howbeit in some men there is not the understanding that an idol is really nothing and cannot be looked upon as a God, and consequently some who see others eating meat that has been offered to an idol cannot see that it does not matter, for they are so conscious of the idol that they feel grieved when such meat is eaten, and being weak in understanding they feel that an action of sin has taken place.

But meat does not make any difference in our acceptance with God. We do not lose or gain by eating or not eating. But be careful lest the liberty you have becomes a stumbling-block to those who are weak.

For if you took this liberty too far and actually went and ate meat in the idol's temple, then the weak brother for whom Christ died out of the influence of your example might go and do the very same thing, and yet feel the whole thing was wrong. And then through you very likely he would be drawn back to idolatry and perish as an idolator.

But when you so sin against the brethren and wound their weak conscience you sin against Christ. Wherefore if eating meat causes my brother to fall, then as long as the world lasts I will eat no meat, lest I harm my brother.

## CHAPTER 9.

RIGHTIOUS FREEDOM. Verses 1-27.

Am I not chosen by Christ as a special messenger to you—an apostle? Am I not free to make my own decisions before the Lord? Have I not seen Jesus Christ our Lord? If others do not think I am an apostle, you surely must, for my apostleship is proved by what has happened to you through my ministry.

My answer to you that criticize me is this, Am I not free like other Christians to eat and drink as I feel right? Have I not the right to have with me a woman—a wife, as well as the other apostles, and as the brethren of the Lord, and as Cephas (Peter) himself? Am I and Barnabas the only ones that must continue working for our living? Who goes to fight for his country and pays his own expenses? Who plants a vineyard and is not supported out of the profits? Who rears goats or cows and receives not

of their milk? Is this simply a man's argument, or is it the argument of God? It is an argument of God, for the Law of Moses says, You must not muzzle the mouth of the ox that treads out the corn. You see God even thinks of the oxen. What God said fits in well with our own case. Also, particularly for our sakes, it is written, He that ploughs ploughs in hope of partaking of the harvest thereof. And he who thresheth does so in the hope that he will partake of the grain. So if we have sown unto you spiritual seed, it is not much to expect that we shall at least receive material food in return. If others can do it, surely we can. But, notwithstanding this, we have not taken advantage of our right; but we have suffered every kind of inconvenience and loss that the Gospel shall not be hindered. In the Temple the priests who minister in holy things receive their upkeep through the Temple income, and those who sacrifice at the altar receive a portion of meat from the sacrifices. Even so it is the Lord's rule that those who give their whole time to the preaching of the Gospel should receive their support from those to whom they preach. But I have not taken advantage of any of these things, neither do I write this in order that you may be stirred up to support me, for I would rather die than my joy in my method of living should be destroyed. Yet although I preach the Gospel in this free way, yet I have nothing to boast about, for I cannot help but preach it—necessity is laid upon me. Yes, if I do not preach the Gospel I should be one of the unhappiest people alive. So, seeing I do this willingly, then I certainly have a reward, and if I am compelled to preach it by an overmastering inner constraint, then I am already rewarded by the privilege of preaching. But what is my reward in freely preaching the Gospel? This—that when I preach the Gospel those who listen know it is an absolutely free message, and in no way am I misusing my authority in preaching the Gospel. For though I am actually free from anything man may say or do yet I willingly become a servant to men's thoughts and opinions in order that I may readily gain the more.

To the Jews I have preached from the Jewish standpoint; to those who are under certain laws to them I have preached as if under their laws in order that I might gain those under the law. To those who are not under the Jewish law I act as if there were no such law (of course I am under the law of God as it is revealed in Christ), in order that I may gain those who are without the Jewish law. To the weak I became weak that I might gain the weak. I am made all things to all men that by any means I might save some.

This I do simply for the joy of making the Gospel message known, that we may all enjoy it together.

You know that in a race many run, but only one receives the prize. But you can so run that you may all share the prize. Then again, every man who struggles for victory is self-controlled in all things that he does. Now they do it just to obtain a laurel crown that soon fades, but we do it to obtain a crown that will last for ever.

I, therefore, run in the Christian race with a definite object in view. I so fight that I may do far more than just beat the air. To do so I keep careful control

my body, lest after I have preached to others I am cast away as a failure myself.

## CHAPTER 10.

### WARNINGS AND REMINDERS. Verses 1-33.

Also brethren, I would not have you ignorant regarding what happened to our forefathers long ago. Remember all of them were protected and led by the Glory Cloud (Num. 9:15-23). All of them were separated unto Moses by this cloud and the Red Sea. They all ate of the same spiritual food, and they all drank of the same spiritual rock which followed them—that Rock was none other than Christ the Messiah before He took human flesh. And, yet, although they all had the same privileges with many of them God was not well pleased, and they were overthrown and died in the wilderness.

Now these things are written for our example and warning that we should not lust after evil things as they lusted. Neither be idolaters as some of them were, for it is written that the people ate, drank and played in the presence of the molten calf idol which they had made (Ex. 32:6). Neither let us commit spiritual adultery as some of the Israelites committed with the Moabites and about 24,000 of them died in one day (Numbers 25:1-9). Neither let us strain the patience of Christ as some of them did and were destroyed by serpents (Numbers 21:5-6). Neither grumble as some of them grumbled and were destroyed by the destroying angel.

Now all these things happened to them for types, and they are recorded for our warning who are living in the world's later history.

Therefore let the one who thinks he is strong take heed lest he falls as our forefathers failed. Remember there is no excuse for failure, for there has no temptation come to you but what is common to man, but God is faithful Who will not suffer you to be tempted above what you are able, but will with the temptation also make a way of escape that you may be able to bear it.

Wherefore, my dearly beloved, flee from idolatry in any shape or form. I speak to you believing you to be wise men. Think carefully about what I am saying.

Then look at it another way. In the Communion Service when we thank God for the wine, are we not thanking Him for the value of Christ's precious blood shed on behalf of all of us? And when we break bread, is it not to thank God for the value of Christ's body broken for us, which unites us all together? For though we are many individuals, yet actually we are as one loaf and one body, for we all share together. So with Israel after the flesh. Those who partook of a portion of the sacrifice by eating it were they not thereby declared to be one with the sacrifice which was offered upon the altar?

What then do I mean? Do I mean that an idol is really a god or that there is any value in that offered to an idol? No, I do not mean that. I simply mean that the things they sacrifice is to demons behind the idols. But remember the demons are not God. But I would not have you have any fellowship with demons even. You cannot hold communion with the Lord and also hold communion with demons. You cannot sit down at the Lord's table and also at the

demon's table. Mind you do not provoke the Lord to jealousy. Remember we are not stronger than He is.

Generally speaking, all things are lawful for me, but all things are not wise. While all things are lawful to me they do not all help to build up my character.

Let no man think about the riches of his own happiness, but let him do all things for the riches of the happiness of others. Whatever meat is for sale in the butchers' shops, you can buy and eat without asking any questions, for all these things have been created by the Lord—yes, everything which is in the world.

Again, if any unbeliever asks you to a feast, and you feel it is right to go, then eat whatever is set before you, asking no questions for the sake of conscience. But if a weak brother or the host says to you, This meat has been offered to idols—then do not eat of it for the sake of the weak brother and your own conscience: for remember there is plenty of other food to be eaten, for the earth is the Lord's and the fulness thereof.

Be governed by the tender conscience of others, and you will thus satisfy your own conscience. Actually my own conscience is not directly governed by somebody else's conscience, but it may be influenced indirectly. For if I can honestly give thanks to God concerning all that I do, why do others speak evil of the very thing for which I can praise.

Wherefore, whether you eat or drink, or whatever you do, be sure that you do it to the praise of God. Do not give needless offence to Jews nor Gentiles, nor to the Church of God. I seek to please all men as far as ever I can, not in order to get some advantage myself, but in order that they may be profited by being brought to salvation through Christ.

## CHAPTER 11.

### BEHAVIOUR IN THE CHURCH. Verses 1-34.

Follow me in the same way that I follow Christ. I shall praise you brethren if you remember my example in all things and keep the teaching which I have and do deliver to you.

I want you to realise that the head of every man is Christ, and that the man is the head of the woman, and the head of Christ is God, in Whom the eternal Word (Who took to Himself flesh in the man, Christ Jesus) eternally had His place.

Every man when he prays or ministers under inspiration, who keeps his head covered, depreciates the headship which God has wisely given him over the woman, but every woman who prays and ministers under inspiration with her head uncovered also depreciates the headship of the man, for it is just as bad as if her hair was cut short to resemble that of man's. For if the woman's head is not covered then let her hair be cut short. But if it is a shame for a woman's hair to be cut short or shaved off, then let her be covered with a head covering in public ministry, for the head covering is a confirmation that she recognises the headship of man. A man ought not to be covered for he is the image and glory of God as manifested in Jesus Christ. But the woman was created out of man, for the man did not originally come from the woman, but the woman originally came from the man. Neither was the man created for the

woman, but the woman was created for the man. For this cause the woman ought to wear a sign on her head that she is under the authority of her husband, so that angels see that she is duly submissive to her husband (or it may even mean that evil spirits shall not be encouraged to tempt her to act lustfully). Nevertheless the man cannot do without the woman nor the woman without the man in the Lord. For as the woman came out of the side of the man so man now comes out of the womb of the woman—but behind both was and is the creative power of God.

Judge in yourselves—does it seem right that a woman should pray without a veil upon her head or without long hair. Even nature teaches us that it is natural for a woman to have longer hair than a man. If a man has very long hair it disgraces him, but if a woman has very long hair then it graces her, for her hair has been given her for a divine covering.

But if any man wishes to be argumentative about it, then let him know that as far as the Churches of Christ are concerned they have no such custom as women speaking in public with short hair and without a covering and men speaking in public with long hair and their hats on.

Now regarding your coming together as a Church. I cannot praise you. You do not come together and make things better, but you come together and make things worse. For first of all when you come together as a Church (note, this is when the Apostle began to deal with Church gatherings, even verses 1-16 only deal generally) I hear that there are divisions among you, and I am forced partly to believe it, because I know God will permit wrong things to happen in your midst in order that the right things may be brought into prominence. I hear that when you gather together, it is not with the first intention of eating the Lord's Supper, but you gather together to eat your own supper, and some have very little to eat and drink because they are poor and others have too much to eat and drink. What! Have you not your own homes where you can eat such meals! Do you so bring shame upon the Church of God and upon those who have little to eat! What shall I say about this? Shall I praise you? I certainly do not praise you. For I have received from the Lord how you should eat together, even as I told you in the past. The Lord Jesus, the same night in which He was betrayed, took bread, and when He had given thanks, He broke it and said, Take—eat. This represents My body which is broken for you. This do in remembrance of Me. In the same manner He took the cup when He had finished the main part of the Passover supper, saying, This cup represents the new covenant in My blood. Drink it, as often as you partake of it, in remembrance of Me. For as often as you eat this bread, and drink this cup, you show forth the Lord's death until He comes again. Wherefore, whosoever shall eat this bread and drink this cup of the Lord unworthily shall be guilty of blasphemy against the body and blood of the Lord. But let a man first examine himself, and be sure that all is right in his own life—and then let him eat of the bread and drink of the wine.

For he who eats and drinks unworthily eats and drinks judgment to himself because he does not discern Christ crucified. For this cause many are

weak and sickly amongst you and many have prematurely fallen asleep in death. But if we would judge ourselves and repent then God will not judge us. But when we are judged by God we are severely chastened by Him that we should not eternally perish with the Christ-rejecting world. Wherefore, my brethren, when you are come together to eat the Lord's supper wait for each other until the proper time. If any man is hungry let him eat at home, so that you do not gather together in such a selfish way that you bring God's condemnation upon you. If anything else is wrong regarding this matter I will set it right when I come.

## CHAPTER 12.

### SPIRITUAL GIFTS. Verses 1-31.

Now concerning gifts of the Holy Spirit; brethren, I do not want you to be ignorant. You know that in times past you were strangers from God and worshipping voiceless idols as you were led by evil demon spirits.

Wherefore, I wish you to understand that no man speaking in the power of the Holy Spirit will curse the Name of Jesus. Also I want you to understand that no man can really believe that Jesus is Lord and God but by the power of the Holy Ghost. Now there are many spiritual gifts but only one Spirit. There are different forms of ministry but the same Lord is the object of them all. There are different ways of working, but it is the same God Who is responsible for all the varieties. But the manifestation of the gifts of the Spirit is in order that everybody may be profited. To one is given, by the Spirit, the gift of wise words, to another the gift of knowledge, to another the gift of faith, to another the gifts of various forms of healing, to another the gift of working miracles, to another the gift of prophecy, to another the gift of discerning the operations of evil spirits, to another the gift of various kinds of tongues, to another the gift of the interpretation of tongues.

But all these operate through the one Holy Spirit, Who distributes gifts to men according to the wisdom of His will.

For just as the body is one whole yet is made up of many parts, and just as the many parts are essential to make up the whole body, so it is with the Church—the body of Christ.

For by one Holy Spirit are we all formed and baptised together into one body, whether we are Jews or Gentiles, whether slaves or free, and have all been made to drink of the same spiritual life in God. For the body we must remember is not one of its parts only, but all its parts brought together in one life. If the foot shall say, Because I am not the hand I am not of the body; is it therefore not of the body? And if the ear shall say, Because I am not the eye I am not of the body; is it therefore not of the body? If the whole body were an eye, where would the hearing be? If the whole body were hearing, where would the smelling be? But the real position is that God has set them all in the body to carry out the various duties which please Him. If all were the same member or part where would the body be?

But now we are many members but one body. The eye cannot say to the hand, I have no need of you. Nor can the head say to the feet, I have no need of

you. No, we cannot speak like this. Indeed it seems that some of the weakest parts of our body are most necessary. Also those members of the body which seem to be less lovely and less useful, are the ones to which we give most attention, so that the less lovely and the less useful become the most lovely and the most useful. The lovely parts of our body have no special need of attention, but God has so perfectly merged the body together that lack in one way is made up in another way. This has been done so that there is no sense of inferiority or superiority in any member of the body, and all members are equally and mutually interested in each other. And if one member of the body suffers then all members suffer with it, or if one member of the body is honoured then all members rejoice together with it. Now figuratively you are like that. As a whole you form the body of Christ, but you are also individual members of the body.

And God has arranged in the Church various positions and spiritual gifts in order that the Church shall be one united whole. Some have received the position of apostles, then have followed the position of prophets, then of teachers, then places are given to those who have the gift of miracles and healings, and those who are useful helps, and those who are wise to govern, and those who can speak in various forms of tongues. Are all apostles? No. Are all prophets? No. Are all teachers? No. Are all workers of miracles? No. Have all the gifts of healing? No. Do all speak with tongues? No. Do all interpret? No. But let the intense desire be for the best and most useful gifts. Yet I will show you an even more excellent way. Seek first, not gifts, but the outstanding virtue or grace of Christ-love.

### CHAPTER 13.

#### THE SUPREMACY OF LOVE. Verses 1-13.

If I speak all the languages of men and angels and have not Christ-love, I make a big noise, but there is no beautiful music in my life.

If I have the gift of prophecy and understand every divine mystery and know every divine truth; and if I have complete faith so that I can remove mountains, and have not Christ-love, I am worthless.

And though I am a great philanthropist and give all my wealth to enrich the poor, and though I am willing to become a martyr and sacrifice my body to be burned at the stake, and have not Christ-love, it is no credit to me.

Christ-love endures the intensest suffering and remains full of kindness. Christ-love never envies the property of others. Christ-love does not make oneself prominent and is not proud. Christ-love does not behave itself unreasonably, does not seek her own comfort, is not easily vexed, does not contemplate evil actions nor harbour evil thoughts.

Christ-love does not rejoice in sinfulness but rejoices in righteousness. Christ-love carries burdens without complaint, does not distrust others, always hopes for the best, and is patient under all circumstances.

Christ-love never comes to an end. Prophecies will come to an end. Speaking in Tongues will come to an end. Partial knowledge will come to an end.

For now we only know incompletely, and prophecy

incompletely, but when Heavenly perfection is come then all these incomplete things will cease.

When I was a child I spoke with the incomplete knowledge of a child I understood with the incomplete thought of a child, I planned with the incomplete ideas of a child, but when I became a man these childish and incomplete things ceased.

At present we only see truth dimly as through a smoked glass, but in Heaven we shall see truth clearly, face to face. Now I only have incomplete knowledge, but in Heaven I shall have full knowledge of other things and people even as others will have full knowledge of me.

And now at present there exists faith, hope, Christ-love, but the most expressive of these is Christ-love.

### CHAPTER 14.

#### THE USE OF GIFTS. Verses 1-40.

Supremely desire to be filled with the grace of love, and then earnestly desire spiritual gifts, but chiefly the gift of prophecy—that is, inspired utterance that forthtells and occasionally foretells the Will of God.

He who speaks under miraculous inspiration in an unknown Tongue does not speak unto man but unto God, for no man understands him; howbeit God understands him, for while what he says is mysterious to man it is well understood by God.

But he who prophesies, and speaks with God-given inspiration in his own language, speaks intelligently unto men, and they are edified by his words, stirred up by his exhortation, and comforted by his promises and statements.

He who speaks in an unknown language brings spiritual blessing to himself because of the influence of the Holy Spirit expanding within him, but that is all: but he who speaks inspired words in his own language builds up the whole Church—the whole gathering of born-again believers.

I should rejoice if you all spoke with unknown Tongues, but I should rejoice more if you all prophesied, for he who prophesies does more good than he who speaks in an unknown Tongue, unless he also interprets the unknown Tongue so that the whole Church is blessed.

Now brethren, if I come to you speaking only in an unknown language what shall I profit you? What shall I profit you unless I shall speak forth in my own language some special revelation given to me, or guide you in action, or utter some inspired prophetic message, or pass on to you some Scriptural teaching?

Even with lifeless things which produce sound, like the flute and the harp, unless they distinctly give well known tunes it is not known what is being played.

And if the trumpet sounds meaningless blasts, how will a soldier prepare himself for battle?

So likewise unless you use the tongue to speak forth well known words how will it be known what you are saying? You are simply wasting your words in the air.

There are many kinds of language in the world, and they all have a meaning, but if I do not know the meaning, then I am like a foreigner to the one who speaks, and he is like a foreigner to me.

So, seeing you desire to speak under inspiration, seek that you may excel in the building up of the character of the Church.

Wherefore, let him who speaks in an unknown Tongue pray that he may interpret. For if I pray in Tongues without interpretation, then my spirit prays, but my mind does not know what I have been praying about.

But if I interpret, what then is the position? It is this: I pray with Tongues in my spirit, and my prayer is understood, by interpretation, in my mind; I sing with Tongues in my spirit, and my song is understood by interpretation, in my mind.

Unless you interpret when you praise God in Spiritual Tongues, how shall he who is ignorant of the Tongue be able to say "Amen" to your praise? You truly thank God, but the listeners are not able to thank God with you.

I thank God that I speak with Tongues more than any of you, yet in the Church gathering I would rather speak five words with my understanding, than I may teach others also, than speak ten thousand words in an unknown Tongue.

Brethren, do not act like little children in your judgment. Be like little children as far as the absence of malice is concerned, but in wisdom be like experienced men.

In the Old Testament (Isaiah 28, 11-12) it is written: With men of other languages and apparently stammering lips will I seek to convince this nation of their foolishness. Yet, despite all this the people will not obey me, saith the Lord. Wherefore, Tongues are mainly a sign, not to those who undoubtedly trust in God, but for those who are not truly trusting.

But prophecy is profitable to all, especially to those who already believe.

Suppose—to take an extreme case—the whole Church is come together, and everybody speaks in Tongues without interpretation, then those who come in who are ignorant concerning Tongues, or are unbelievers in God, will think you are mad.

But—still taking an extreme case—if everybody prophesies in an orderly manner, and there comes in one who does not believe in God, then he is convinced of the truth of the Gospel. He is convinced and conscience-stricken as the hidden facts of his life are revealed, and, so, falling down on his face, he will worship God, and declare that God is certainly in your midst.

How is it, brethren, that when you come together, every one of you is pushing himself forward with either a hymn or a teaching, or a Tongue, or a special revelation, or an interpretation of a Tongue?

Let all things be done in a helpful way. If there is speaking in an unknown Tongue let only two or three so speak at any one period of the meeting (in a prolonged meeting there may be further periods), let them speak one after the other, and let someone interpret. But if there is no interpreter, let the speakers in Tongues keep silence in the Church, and only speak quietly for themselves and God to hear.

Let those with the gift of Prophecy not speak more than two or three times, and let the listeners judge of the value of their utterances.

If anything is revealed to another prophet sitting near, then let the first prophet be quiet, and not attempt to make another addition to his prophecy. It is possible for you to prophesy one after the other that all may receive instruction and comfort. This con-

secutive and not concurrent speaking is possible because the prophets can control their own inspired spirits. God has made this possible even for you in your own Corinthian Church, for He is not the author of confusion but of order in all Assemblies of His saints.

Let your women (apart from extraordinary inspiration) be silently quiet in the gatherings together of the whole Church for worship. (This obviously does not apply when the Church is evangelically witnessing to the world). In the Church gatherings it is not suitable for women to assert themselves, but they are to be absolutely quiet and submissive, as also says the Old Testament (Gen. 3:16). If your married women wish to have enlightenment upon some subject, let them ask their husbands at home, providing, of course, that their husbands are suitable persons to answer their questions. Failing husbands, there are always Pastors and Teachers. It is out of place for women to ask questions or carry on conversations in the full gatherings of the Church.

If you combat these restrictions of mine, then ask yourselves if you are responsible for the rules of God in the Churches? Or have you some special rule from God for your own Church alone?

If any man consider himself to be a prophet or spiritually-minded, let him acknowledge that the things which I write are the commandments of the Lord. But if any man will not acknowledge it, then leave him alone in his ignorance.

The summary, brethren, is this: Desire greatly to prophesy, and forbid not to speak in unknown Tongues, but whatever you do in the regular services of the Church, let it be done decently and in order.

## CHAPTER 15.

THE GOSPEL OF THE RESURRECTION. *Verses 1-58.*

Moreover, brethren, I again declare to you the glad tidings which I have preached to you, which you also accepted, and which you still accept, by which Gospel you are eternally saved, provided you really keep in memory what I preached to you and are obedient thereto. Otherwise your past belief has all been a mockery.

I delivered unto you first of all, that which was revealed to me, that Christ died for our sins according to the Old Testament Scriptures (Is. 53), and that He was buried and rose again the third day, just as the Old Testament Scriptures said He would rise. And that after His resurrection He was seen of Cephas (Peter) and also by the twelve Apostles; then He was also seen by over 500 disciples at once, of whom the greater number are still alive to-day—some, however, have fallen asleep. After that He was seen of James, the Lord's brother, and then by all the Apostles again. And last of all He was seen by me also, as an Apostle not born at the right time. For I am least of all the Apostles and not justified in being called an Apostle, because I persecuted the Church of God. But by the grace of God I am what I am—an Apostle born out of due time. And this grace from God which was bestowed upon me was not in vain, for I travelled and laboured in the service of God more abundantly than any of them, yet it was not I who did it—but the grace of God which inspired

me. Therefore whether you think about the other Apostles or myself it does not matter, for we all preach the same message which you have believed.

Now if Christ rose from the dead (as we preach), how can it be that some of you say there is no resurrection of the dead? for if there is no such thing as resurrection from the dead, then Christ is not risen, and if Christ is not risen then our preaching is vain and your Christian faith is vain also. Yea, and we should be false witnesses concerning God, because we have said that God raised Jesus Christ from the dead: and this would be entirely untrue if the dead cannot be raised.

For if the dead are not raised, then Christ is not raised, and you are still in your sins, for if Christ is not risen it would prove that He has not died for your sins. Then those who have died trusting in Christ are all deceived and are still in their sins and under condemnation, and have perished in their sins from the presence of God.

If only in this life we have hope in Christ, then we are most miserably deceived.

But now we know that Christ is risen from the dead, and become the first fruits of those who have died in Him and whose bodies are sleeping in the tomb. For since by man (Adam) came death to the body as well as the soul, so also by man (Christ) has come resurrection to the body as well as life to the soul. For as in the first Adam all physically died so in Christ (the last Adam) shall all receive their resurrection body. But every man in his proper order—Christ the first fruits, then those who belong to Christ will receive their resurrection bodies when Christ comes again (1 Thess. 4:13-18). Then, after that, will come the end of redemption's plan, when the Kingdom of Christ will be handed back to the Father (in Whom Christ as the eternal Son of God is eternally one). That will take place when Christ shall have destroyed all godless rule, authority and power, for He must first of all reign until He has put every enemy against Him and His Father under His feet. The last enemy that will be destroyed is death itself (Rev. 20:14). By anticipation all things are already under His feet, but when it says (Ps. 8:6) that all things are put under Christ, it is obvious that the One (God) Who puts everything under His feet is excepted.

When all things are subjected to God, then also will the Son cease to have delegated authority for having accomplished His mission in bringing all things back to the authority of God. He also, as Son of Man, will be openly subjected to the Father in Whom as God (the Logos) He has an eternal place. So that God will be all in all.

If the dead are not raised, what use is it in being baptised unto Christ's death in the waters of baptism? What is the use of being baptised into His death if we shall not also rise with Him in resurrection life? And why do we stand in danger of losing our life because of our message, if our message is not true? I declare that because of our joy in Jesus Christ our Lord I die daily through sacrifice and persecution. Or if, arguing as men argue, what good was it that I was ready at Ephesus to be thrown to the wild beasts because of my faith, if the dead rise not? Why, it would be better just to eat as much and drink as much

as I can to-day because to-morrow I die and am done with.

Be not deceived. Untrue statements spoil good living. Live only for righteousness—sin not; for some among you do not really know God—I speak this to your shame in allowing them to continue with you as Church members.

But some one will say, How are the dead raised up? and what kind of body will they have? You are very ignorant. Do you not remember that even in natural harvests you get no resurrection of life without death. In natural sowing you do not sow the full grown plant, you sow just the small grain, a grain of wheat or of some other cereal. Then God gives it a body as it pleases Him, and different kinds of seed grow into different bodies. So all flesh is not the same flesh. There is the flesh of men and the flesh of animals, and the flesh of fish and birds. There are also heavenly bodies and earthly bodies of various kinds, but the wonder and beauty of the heavenly bodies is not the same as the wonder and beauty of earthly bodies. Then there is the beautiful form of the sun and the moon, and the stars—for even the stars vary among themselves in form and beauty.

So it is with the resurrection of the dead. The body dies and corrupts—but it rises in an incorruptible state. It is sown in uncomeliness, it is raised in beauty. It is sown in utter weakness; it is raised in boundless power. It is sown a body of earth—a natural body. It is raised a body of Heaven—a spiritual body. There is a natural and a spiritual body. And so it is written, the first man, Adam, was made a living soul—had life in himself only. But the last Adam (Christ) was made a life-giving spirit—and He not only had life in Himself, but was able to pass it on to others. Howbeit the spiritual body did not come first—the natural body came first and then the spiritual. The first headman of the race (Adam) came from the dust of the earth—the second headman of the race (Christ), was God the Son from Heaven. Those who come from earth are like their earthly ancestors. Those who are born from Heaven will be like their heavenly Lord. In the first Adam we bore the image of the earthly—our natural bodies, but in the last Adam we shall bear the image of the Heavenly—we shall have spiritual bodies.

Now I want to make it clear, brethren, that flesh and blood cannot enter into the heavenly Kingdom of God; neither does that which is corrupt enter into a place where there is no corruption. Therefore I declare to you a wonderful mystery. We shall not all even die (or sleep). But all believers that are left on earth will be changed. In a moment; in the twinkling of an eye. When the last trumpet of this dispensation sounds, calling us to God—for that trumpet will surely sound. Then those who are already dead (or sleeping as far as their bodies are concerned) will be raised in perfection, without any sign of corruption, and we shall be entirely changed.

For this corruptible body must put on incorruption, and this body liable to death (mortal) must put on immortality and not be liable to death any more. So when this corruptible shall have put on incorruption and this mortal shall have put on immortality, then shall be brought to pass the saying that is written in Isaiah 25:8, Death is swallowed up in victory.

death—where then is now your sting. O grave, where then is now your victory. The sting of death is sin—but Christ has dealt with sin. The guilt of sin is through the broken law—but Christ has dealt with that. Thanks be to God Who gives us the complete victory through our Lord Jesus Christ. Therefore, my beloved brethren, be steadfast, unmovable, always abounding in the work of the Lord, inasmuch as you are sure that your earthly service is not useless because the Lord has indeed conquered death.

## CHAPTER 16.

THE COLLECTION AND CONCLUSION. Verses 1-24.

Now concerning the other matter you wrote about—the collection for the poor in Jerusalem. As I have advised the Churches in Galatia, so I advise you. On your day of special worship—the first day of the week—let every one of you contribute to this general fund according to the amount God has prospered you. Do this so that there is no need for further collections when I come. Then to whomever you give letters of approval, I will send them to Jerusalem with your generous gift, and if I find it convenient to go at the same time then we can travel together.

I will visit you soon when I have first passed through Macedonia, for I have arranged to pass that way. And it may be that I will stay the winter with you, and then you will be able to help me on my way wherever I feel led to go. But I shall not be seeing you immediately, but afterwards, if the Lord permits, I hope to remain with you for a period. I am now staying at Ephesus until the Jewish feast of Pentecost, for a great and effectual door of service is open to me, yet there are also many opponents.

Now if Timothy comes to you, see that he does not have to be anxious in any way, for he does the Lord's work, as I also do.

Let no man therefore despise him, but after he has ministered to you, send him onward in peace, that he may come to me, and the other brethren with him.

In reference to Apollos, I greatly desired him to come to you with the brethren who are bringing you this letter, but he did not feel he should come at this time, but he will come when a suitable time arises. (Paul makes it clear that, despite the fact that some were saying, I am of Apollos, it was not his wish to keep Apollos from them).

Watch—stand fast in the faith—act like true men—be strong.

Let love be the basis of all you do.

I beseech you, brethren, that you listen to the brethren of yours who came to see me and are now bringing back this letter—Stephanas, Fortunatus and Achaicus. Stephanas and his family you well know are the first fruits of the Gospel in Achaia, and they have helpfully given themselves to ministering to the saints. Therefore submit yourselves to them and similar workers.

I am glad that Stephanas, Fortunatus and Achaicus came to see me, for what you, as a Church, did not do, they have done. They have refreshed my spirit as they have done yours in times past. Therefore acknowledge them as true ministers in your midst.

The Churches in Asia salute you. Aquila and Priscilla salute you much in the Lord and also the Church which meets in their house. All the brethren here greet you. Greet one another with a holy kiss. And here is my own salutation written by my own hand. If any man love not the Lord Jesus Christ let him be accursed (Anathema). The Lord is coming (Maranatha). The grace of our Lord Jesus Christ be with you all. My love to all of you in Christ Jesus. Amen.

# II Corinthians

PAUL'S SECOND LETTER  
TO THE CORINTHIANS.

## CHAPTER 1.

UNDERLYING TROUBLES. Verses 1-24.

Paul, an Apostle of Jesus Christ by the will of God, and Timothy, our Christian brother, are writing this letter unto the Church of God which is at Corinth and to all the saints in the district known as Achaia.

Grace be given to you and peace from God our Father and from the Lord Jesus Christ. Praise be unto God, even the Father of our Lord Jesus Christ, the Father of all mercies and the God of all comfort, Who comforts us in our trials that we may be able to comfort others in trial in the same sympathetic way that we are comforted. For while it is true that we suffer much for Christ's sake, yet it is also true that through Christ we receive a great deal of comfort. So we consider that if we suffer it is that we may be able to comfort you and bring you into the secret of enduring suffering without flinching as we endure it. And if we are comforted it is that we may also be able to comfort you and help to save you out of your troubles.

Despite all you pass through we are not afraid that

you will fail, for we know that as surely as you partake of similar sufferings to ours so you will partake of similar comfort.

For we would not have you ignorant, brethren, of the great trouble which came upon us in Asia. We were pressed out of measure and beyond what our strength could bear—so much so that we expected to die and not live. But we had the sentence of death in ourselves in order that we should not trust in ourselves, but in God, Who is able to raise even the dead (Acts 19:23-41).

And He delivered us from such a terrible death, and He is still delivering us, and we trust He will yet deliver us, you also helping together by joining with us in prayer that the answer being given in response to the prayers of many will result in expressions of gratitude from many. For our real rejoicing is in this, to which our conscience bears witness, that we want to live on in the world, simply and sincerely, not with worldly show, that we may help you in the future as we have been enabled to help you in the past. For we do not write anything more to you than



you have already read and agreed to, and we trust you will acknowledge right on to the end. And you have also partially seen that you should rejoice in us as we shall rejoice in you in the day when we meet the Lord Jesus Christ.

To this end I had it in mind to come to you before and that you might have this attitude confirmed. Then I intended to pass on from you into Macedonia, and then I thought you would accompany me a little way on my journey back to Judea.

When I thought of doing this I only half mean it, or the things I determined to do came they only out of natural decision, so that I quickly turn my "yes" into "no" and my "no" into "yes"? God will witness to this that when I say "yes" I mean it, for the message concerning Jesus Christ, which was preached among you by me, Silvanus and Timothy, was not a doubtful one but a certain one. For all God's promises in Christ are yes—and if necessary, doubly yes, so that glory may be brought to God by our preaching such a message.

Now the One Who has united us with you in Christ, and has separated us unto Himself, is God. He has also sealed us as His own by putting His seal—the seal of the Spirit, upon us.

Moreover, I can call upon God to witness that the reason I did not come to Corinth as soon as I at first expected was to spare you from strong rebuke. I did not want to strongly rebuke you to your face as though we have dominion over you—but we want to help you in your joy. We want you to stand by your own faith in God.

## CHAPTER 2.

EXPLANATIONS. *Verses 1-17.*

I determined therefore that I would not come again to you to heavily rebuke you, for if I make you miserable who can make me glad, for the ones whom I make sorry are the ones I rely upon for gladness?

I wrote and told you this that you and I might have joy not sorrow when we meet, for I am sure that my joy is your joy.

So out of much affliction and anguish of heart I wrote to you—even with tears, not that I wanted you to be grieved, but I wanted you to know the abundant love I have toward you.

But let me say that if any man has grieved me then he has not completely overwhelmed me—this I say in order that you may not condemn yourselves too severely. For a man who has thus grieved me has been greatly punished by the attitude you have taken to him, and now if possible you ought to forgive him and comfort him, lest perhaps such a one should sorrow unto death. Wherefore I ask you now to prove to him that you still love him. Also I wrote to you to prove whether you do wish to be obedient to me in all things.

Whoever you forgive I will forgive, for if I forgive anything for your sakes I am really forgiving it for Christ's sake.

Forgive this man therefore lest Satan should get an advantage over us by our undue severity, for we are not ignorant of how he seeks to use every occasion to get an advantage over us.

Also let me say, when I reached Troas and a door of opportunity was opened to me for preaching the

Gospel, that I had no rest in my spirit because I did not find my brother Timotheus there to tell me all about you. So, saying goodbye to those at Troas I went into Macedonia. Now I will thank God, Who always causes us to triumph in Christ Jesus, and makes known by us in every place the fragrance of His Gospel. For we who are saved are a sweet fragrance to God, and to each other, and even to those who perish. To those who perish we are a fragrance unto death for they reject our fragrance, but to others we are a fragrance of life for they accept our fragrance. Who is sufficient for this fragrant witness? We are—simply because we speak of Christ in the power of God and do not pervert and misrepresent the Word of God.

## CHAPTER 3.

THE MINISTRY DEFENDED. *Verses 1-18.*

Are we seeking to commend ourselves to you? Do we need, as some do, letters of commendation to you or from you? You yourselves are all we need to commend us—you are written upon our heart and all men know our sincerity because of you, for you are plainly declared to be our commendatory letter from Christ, for such a letter is not written with ink, but by the Spirit of the living God, not on writing tablets of stone, but on the impressionable tablets of the heart. And such letters of commendation we trust we have in Christ in the sight of God. Not that we are in ourselves responsible for what has been done, but all we do is through the sufficiency that comes from God, Who made us effectual ministers of the new covenant in Christ's blood, not of the old legal covenant of Moses but of the spiritual covenant. The legal covenant only condemns. The new spiritual covenant gives life. But if the old legal covenant was accompanied with the glory of God, so that the children of Israel could not continue to look at Moses because of the excessive glory of his countenance, a glory which faded from his face and was typical of the passing of the law covenant; how much greater should be the glory of the new covenant. For if the covenant which brought condemnation be glorious how much more should the covenant that brings life and righteousness excel in glory. For even the Old Covenant which was glorious is far eclipsed by the New Covenant, which is far more glorious—for the one passes away but the other remains.

Seeing therefore that through the New Covenant we have a certain hope and far greater and continuing glory, we speak to you plainly. We do not try and hide the fact of the glory as Moses did by putting a veil over his face, so that the people did not see the complete fading away of the glory of the law which in its value was immediately abolished, for the people did not obey and enter into life (Exodus 34:33-35). So likewise to-day they do not see that their minds are still blind to the fact that the Old Covenant is finished with. But they should do so, for in Christ there is no more a veiling of the position of the Old Covenant—it is definitely done away with in Christ. But even to-day when the Jews read the Law of Moses the veil that hides the truth is still found covering their hearts. Nevertheless, when the heart turns to the Lord the veil is and shall be taken away. Now the Lord Jesus is that Spirit Who gives life to the New Covenant,

and where the Spirit of the life of Christ has entered there is liberty from the Old Covenant. And now we all see the open and glorious face of Jesus, <sup>2</sup>enlarged to us in our hearts and in Scripture, and are being changed into the same image from glory to glory through the indwelling Spirit of the Lord.

## CHAPTER 4.

**SUSTAINED. Verses 1-18.**

Seeing therefore that we have this glorious ministry of the New Covenant in Christ's blood, as we have had it graciously revealed to us, so we faint not. But we have renounced all doubtful and dishonest things. We do not live a life of trickery, nor handle the Word of God in a deceitful way, but by clearly preaching the truth we, from God's standpoint, act in a commendable way toward all men. But if our message is not understood, then it is not understood by those who are separated from God, in whom Satan, the god of this world, has blinded their minds, to prevent the light of the glorious Gospel of Christ, Who is in the very image of God, from shining in upon them. We do not preach about and proclaim ourselves, but we preach about Christ Jesus, the Lord of all, and proclaim that we are your servants for Jesus' sake.

For God Who (as we are told in Genesis) commanded the light to shine out from the darkness, has done the same with our dark hearts, and shined in upon us, to give the light of the knowledge of the glory of God in the face of Jesus Christ.

But we have this heavenly light in our weak earthly bodies that the victorious power in our lives is clearly from God and not from ourselves.

We are troubled on every side, yet not distressed; persecuted but not forsaken; cast down but not destroyed; always bearing about in the body the thought of the fact that in Christ we are dead to the world and our own interests in order that the resurrection life of Christ might be made manifest in our body.

For we who live are always ready to die for Jesus' sake, so that the life of Jesus may be manifested in this mortal (liable to death) flesh of ours. So then we give ourselves over to death in order that Christ's life may be our and your experience. We, however, also share your faith, even as it is written in Psalm 116:10, I believed myself, therefore have I spoken to others. We believe in Christ's Gospel, therefore we proclaim the message, knowing that God Who raised up the Lord Jesus will also at last raise us up with you by the power of Jesus, and we shall all be presented together before the Father's throne. For all that we do is for your benefit, that the abounding grace given to us in answer to your prayers may through our united thanksgiving for answered prayer, sound forth everywhere, and so bring glory to God.

Because of this we do not faint, for though our outward physical man perish, yet our inward, spiritual man is renewed and revived day by day.

For our light affliction, which is but for a moment, produces for us in the eternal future a far more exceeding and eternal weight of glory, while, as far as we are concerned, we do not look at the things which are visible, but at the things which are invisible, for the things which are seen are temporal and will pass away, but the things which are not seen are eternal and will never pass away.

## CHAPTER 5

**NEWNESS OF LIFE HERE AND HEREAFTER. Verses 1-21.**

For we know that if our earthly tabernacle-house be dissolved—if our bodies die—we have a permanent building from God that will clothe our spirits and we shall not be found naked.

In this body we groan, earnestly desiring to be clothed upon with our house which is from Heaven. So that being clothed we shall not be found naked. For we who are living in this present body do indeed groan, because we are so burdened. It is not that we long to lose our bodies and be unclothed, but we long to receive our Heavenly body—eternal in the Heavens—and that we may be clothed upon with a body which is not liable to death, so that a body which is liable to death will give place to one which is not liable to death. (Note, the Apostle does not necessarily leave the complete glorified physical body in mind here. He is thinking of that which immediately takes place after death—there is a Heavenly body for the spirit immediately after death, of which the resurrection body to be given to us at Christ's Coming will simply be as the outer covering).

Now He Who has made us for this wonderful experience is God Who has also given us a foretaste of what it will be like by filling our present bodies with the Holy Spirit. Therefore we are always filled with confidence and contentment no matter what happens, for we know that while we live in our present bodies we are absent from the very presence of the Lord—for we walk by faith, not by sight. But we are quite willing and would indeed prefer to be absent from the body and to dwell in the very presence of the Lord. Wherefore we so aim at living that whether we are present or absent we may be well-pleasing to Him. For finally we must all appear before the Judgment Throne of Christ—that every one of us may be rewarded or otherwise according to that which we have done, whether good or bad.

Knowing therefore the terrible judgment that is coming from the Lord, we plead with men to turn to Christ and righteousness, but our righteousness I trust is already made manifest unto God and also that you are persuaded of the same.

For we are not attempting to commend ourselves again to you, but to so speak that you may be able to rejoice over our spiritual outlook, and that you may be able to admonish those which glory in appearance and not in heart.

For whether we act as though we are mad, we do it for your sakes; or whether we act very quietly and discreetly it is for your good. It is always the love from Christ and our love for Christ which narrow us down to this way of living, for we judge that if one died for all then it is as though we are all dead with Him, that henceforth we should not live unto ourselves, but unto Him Who died for us and rose again.

Wherefore, because we consider ourselves dead, we do not try and converse with men as though we are living natural lives, though even if we have known Christ in His and our natural bodies while He was yet on earth, yet no longer do we think of our relationship like that. Therefore it is clear that if any man is in Christ he lives a new life entirely; old things have passed away: all things have become new.

These truths we have received from God Who has reconciled us to Himself by Jesus Christ, and has given to us the privilege of preaching this message of reconciliation, namely, that God was in Christ reconciling the world to Himself, not imputing their trespasses against men, and has entrusted to us the message of reconciliation. Now therefore we are ambassadors for Christ; we are representatives of Christ, as though God did beseech you by us. We plead with all in Christ's stead, be ye reconciled to God, for God has made Christ to be sin for us, Who knew no sin, that in Christ we might be righteous as God is righteous.

### CHAPTER 6.

EXAMPLE AND EXHORTATION. Verses 1-18.

We then as workers together with Christ beseech you that you do not listen to the story of God's goodness and then let it have no effect upon you.

For God has called us to a present acceptance of all that His salvation means, for in Isaiah 49, 8 He says, I have heard thee at an arranged time, in the chosen day of salvation I have run forward to save you. Behold, now is the arranged time, now is the time to accept salvation.

As workers together with Christ we have sought not to give offence in anything, in order that no blame can be attached to God's ministers. We have sought in every way to prove ourselves true ministers of God in the midst of circumstances needing much patience, in times of great affliction, in times of need, in times of acute distress, in times when we were scourged and imprisoned, in the midst of riots, in tiring labour, in prolonged prayer, and in fasting. By always living a pure life, by the exhibition of wisdom, by patience in suffering, by pure love, by speaking the truth frankly, by the power of God confirming our ministry, by always having on the armour of absolute righteousness in our personal lives, by allowing ourselves to be praised for Christ's sake, and being just as willing to be criticised for His Name's sake, by right acting in the midst of good report and evil report, and remaining honest in everything although charged with deception, as nobodies, and yet the objects of the talk of multitudes, in being on the point of death all the time yet living in the power of God, as sorely hurt yet not actually being killed, as filled with sorrows, yet showing forth great joy, as being poor yet making many rich, as possessing nothing and yet actually owning everything.

O, you Corinthians, we feel we want to talk to you very much in order to help you. We do not hinder you—you hinder yourselves. Now to recompense us for our feelings toward you (I speak as to my own children) give yourselves to us and do what we ask you. Do not be unequally yoked together with unbelievers, for what fellowship has righteousness, with unrighteousness, and what communion has light with darkness? And what harmony can there be between Christ and Satan, and what part has one who believes in Christ with one who believes not? What agreement is there between the House of God and the House of idols? For remember you are the dwelling place of God, for He has said regarding His people, I will dwell in them and walk in them, and I will be their God and they shall be My people. (Exodus 29:45).

Wherefore come out from among wrong things and wrong people and be separate, saith the Lord, and touch not anything that is unclean, and I will receive you, and will be a Father to you, and you shall be My sons and daughters, says the Almighty Lord.

### CHAPTER 7.

APOSTOLIC REJOICING. Verses 1-16.

Having therefore such wonderful promises, dearly loved ones, let us cleanse ourselves from all filthiness of the body and the spirit, seeking to be perfectly holy because a holy God requires it.

Receive us gladly, for we have wronged no man: we have led no man astray: we have defrauded no one. I say this, not to rebuke you, for I have said before that you are so upon our hearts that we would die for you or live for you.

Great is my boldness of speech toward you. Great is my rejoicing over you. I am filled with comfort concerning you. Amidst all my tribulation I am filled with joy concerning you. For when we came into Macedonia our body had no rest for there were troubles on every hand; without were people fighting against us, and within our hearts there were many fears. Nevertheless God Who comforts those who are cast down comforted us by the coming of Titus, and not simply by his personal coming, but the comfort he had received from you was passed on to us, when he told us of your earnest desire for us, of your sorrow over the past, of the fervency of your present love toward us. So I more and more rejoiced.

For though I grieved you with the letter I wrote you, yet I am not sorry I sent it, though at one time I did begin to feel sorry over it. But now I see that the letter only made you sorry for a season, for it brought about a sorrow which led you to repentance. Your sorrow was the form of sorrow God likes, so that my letter did not really damage your lives. Godly sorrow always leads to repentance and is never to be repented of, for it saves from the evil things. But the sorrow found in the world leads to hopelessness and death.

For this God-given sorrow of yours made you very careful concerning your actions, made you very anxious to cleanse away the guilt from your midst; made you feel very indignant, even afraid to tolerate the evil, and gave to you a vehement desire and zeal almost amounting to a sense of having revenge upon one who forced this evil into your midst. Now in every way you have cleared yourself of guilt in the matter. Wherefore I wish you to understand I wrote to you not primarily that the evil doer might be punished, not to comfort the one who had suffered wrong, but in order that you might see that we really cared for your well-being.

Therefore we are comforted through the comfort that has come to you, and we had the additional joy through Titus because his spirit was refreshed by you all.

For if in the past I have highly spoken to him about you I do not now feel ashamed, for what I said to him about you has been justified by events. And his own appetite has increased toward you as he remembers the obedience of you all to my wishes, and how you received him with real subjection of spirit because you feared to grieve me.

I rejoice therefore that now my confidence in you has been restored in all things.

## CHAPTER 8.

### CONCERNING THE COLLECTION. Verses 1-24.

Moreover, brethren, we do want you to know about the grace of God bestowed on and accepted by the Churches of Macedonia. Now, when they were in great trial, they were yet so joyous and so poor that both these very things combined to stir them up to make sacrificial gifts for others. For according to their means and beyond their means they were willing to give a generous gift toward the poor saints in Judea, and asked us to receive and distribute the gift. This they did not just as an act of giving but they first of all gave themselves to God to please Him, and then they gave themselves to us in order to please us.

So generous were they that we asked Titus, as he had begun to stir up this generous spirit in others, that he would do the same with you.

Therefore as you abound in faith, and speech and knowledge of Christian truth, and in diligent service, and in love to us, see to it that you also abound in this gift of giving. I do not command you, but the action of others gives an opportunity to test the sincerity of your love also. For remember the wonderful grace of our Lord Jesus. He was rich yet for our sakes became poor, that we through His poverty might become rich.

And herein I give my advice, for it will help you—you who were very willing to make such a collection a year ago. Now I suggest to you that you keep your promise, that as there was a readiness to make the promise so there shall be a readiness to fulfil it out of the supplies you have. For if you really will to give then the willingness is acceptable to God, although the actual gift possible to you is not much. For I do not want others to live in comfort and you to be in need. But I want to see matters so balanced that at this time your abundance may help the poor so that at another time your own need may be met by the abundance of others. Just as it is written in Exodus 16:18 He who gathered much had nothing over, and he who gathered little had no lack.

But I thank God that Titus wanted to see you acting in a generous way, and he not only accepted my suggestion to come to you, but on his own initiative he also wished to visit you, and we have sent with him another brother whose praise in preaching the Gospel is found in all the Churches. But not only that, the representatives of the Churches chose him to travel with us for this purpose, to collect the gift which we will distribute to the glory of God and as a proof of your readiness to give. We will take care that no one is able to blame us for the way this abundant gift is portioned out. We will do things in an honest way in the sight of men as well as in the sight of the Lord. We have also sent with them another brother whom we have oftentimes proved very diligent in many ways, but in this instance he is especially encouraged to be diligent because I have told him of the great confidence I have in you.

If you ask concerning Titus—then I treat him as a colleague with me and a fellow helper toward you. And if you ask concerning the other two brethren,

then they are chosen messengers of the Church who live to the glory of Christ.

Therefore shew them, and to the Churches to whom they will report, that you really love them and justify our high opinion of you.

## CHAPTER 9.

### CHRISTIAN GIVING. Verses 1-15.

Regarding your readiness to minister to needy saints it is unnecessary for me to write to you, for I know how ready you were a year ago when I was with you, and I told the other Churches in Macedonia and Achaia, and your zeal to help stirred up many others to do the same.

Yet I have sent the brethren to you to remind you of your promise lest our statement of your readiness should be proved to be untrue, and lest, if a Macedonian accompanied me when I visited you he should find us (I will include myself) not ready, and we should be ashamed of the fact that we have joyously set you up as an example. Therefore I thought the safer plan was to send the brethren in front of me that you would be able to prepare your gift before I come, that the same might be willingly ready when I arrive, lest it appears that I am unduly grasping after your gifts for others.

But this I will remind you of; He who sows sparingly will also reap sparingly, and he who sows bountifully will reap bountifully. Let every man give from the heart, not grudgingly, nor of necessity, for God loves one who gives with heart laughter.

And God is able to give to you that you will always have sufficient for yourselves, and also a big surplus, so that you will be able to give to every good work, just as it is written in Psalm 112:9: He has scattered his riches—he has given them to the poor. His righteous actions will ever be remembered. (Now may God, Who provides seeds for the sower, and thus increases your food and the power to get more food, increase the results of your righteous actions). Thus you will be enriched in all ways and be able to give generously which will cause us to give much thanksgiving to God. For this provision for the needy saints not only supplies their wants, but stirs up many to praise God, and by the act of this gift they praise God for your willingness to show forth and obey the practical side of the Gospel of Christ, and for your liberal provision for them and others; And they are also stirred up to pray for you that the grace of God may exceedingly abound in you.

Above all let us thank God for His unspeakable gift—the Lord Jesus Christ.

## CHAPTER 10.

### THE MINISTRY DEFENDED. Verses 1-18.

Now I, Paul, myself beseech you in the humility and gentleness of Christ. Some opposers say that when I am with you my presence is not impressive, but when I am away I act and write with great authority. But I beseech you now because when I am present with you I do not wish to have to act with authority toward those who charge us with acting in fleshly power. For though we are indeed in this fleshly body, yet we do not fight in the strength of it, for the weapons of our warfare are not physical and of this world, but they are mighty spiritual weapons which

destroy the strongholds of Satan, and thus we cast down the imaginations and thoughts of the highly intellectual when those imaginations and thoughts are against belief in God, and on the other hand we seek to bring every thought as a servant to obey Christ. And we are ready to punish all remaining disobedience when the majority of you prove your obedience.

Do we judge ourselves by outward appearance? if any man thinks that authority comes from being in Christ, we ourselves think the same, for we are in Christ and controlled by Him. But even if I did claim authority, I should not be open to criticism, for as an apostle the Lord has given me authority to seek to build you up in your faith, not to destroy you. My authority is not given me to terrify you with letters, as some seem to think, for they say our letters are weighty and powerful, but his bodily presence is weak and his speech contemptibly poor. Let such a one remember this, that as we are in our letters when we are absent, so we will be in our actions when we are present.

We dare not join ourselves with or liken ourselves to those who commend themselves, for they measure themselves by themselves and compare themselves with others like themselves, and this is clearly an unwise thing to do.

But we will not claim anything beyond our authority, but only according to the measure of authority which God has given us—an authority which includes you. For we do not have to stretch our authority to reach you as though our authority actually came short of you, but it does not, for wherever we preach the Gospel there our authority reaches.

We do not boast ourselves over what others have done for you, but we have hope that when your faith and understanding is increased that we shall be allowed to have a more abundant authority over you and you will also encourage us to increase our authority by preaching the Gospel in the regions beyond you and not to use the openings which other men have already made. But whoever we are and whatever happens, let those who boast, boast of what the Lord is and what the Lord has done, for it is not the one who commends himself who is really commended, but it is the one whom the Lord commends.

#### CHAPTER 11.

##### POWERFUL WORDS. Verses 1-33.

I am charged with folly. Well, I will ask you to be patient with me a little longer. For I am indeed jealous over you with a godly jealousy. Figuratively I am like a father, and each one of you is my child. I only intend you for one husband, and I only intend you to enter into eternal fellowship and partnership with Christ. My aim therefore is to present you as a pure virgin to Christ. But I am afraid lest you will be beguiled by Satan from the simple life of holiness in Christ, even as Eve was beguiled in the Garden of Eden from a life of simple obedience to God.

I feel you are so unwise at times, that if some one came to you and preached another Jesus different from the one we have preached, and told you about another Spirit different from the one we have told you about, and preached another Gospel different from the one we have told you about, that you would have patience with such a one.

I suppose that I am not the slightest less than the chiefest apostle, whoever that may be, for, as some of you say, I am crude and rough in speech, yet I am not behind any one in knowledge in view of the special revelation which the Lord gave to me, for in all things we have revealed the whole truth to you.

Have I done wrong because I abused myself, in order that you might be blessed, because I preached the Gospel to you and received no financial support from you? I received support from other Churches, in order that I might help you. And when I stayed with you did I make myself chargeable to you? I did not, for that which I was short of the brethren who came from Macedonia supplied. In all these things I have kept myself from being burdensome to you, and I will still do so when I come again. Just as surely as I preach the truth of Christ, so I will still rejoice that my ministry has not necessitated a financial charge upon the Churches in the region of Achaia.

Why do I do this? Is it because I do not love you, and do not wish you to do anything for me? God knows that is not true. But I will continue to act as I have done, that I may give no opportunity for any one to find fault; for if opposing preachers boast they are preaching freely, then they will only be giving their services freely as we are.

For those who oppose us are false apostles, deceitful workers, pretending to be the apostles of Christ. We must not be surprised if some do this, for even Satan himself pretends to be an angel of light; therefore it is not surprising that his ministers pretend to be ministers of righteousness—but God will reward them according to their deceit.

Again I say, Let no one think I am out of my wits—yet even if you do think so, just listen to me a little more—a little more boasting, my opposers would say. That which I now am going to say is not inspired by the Lord, but it is myself who am saying it—a little bit of foolish boasting, if you like. But others do it, so I will do a little of it, and as you are wise and patient with foolish people, as you will be gladly patient with me. For you will allow a man to bring you into bondage with false doctrine, who robs you of truth, and exalts himself, and smites you on the face.

In speaking of reproaches I have been speaking as though we deserved them. However, now I will speak out boldly (although I know it is really foolishness) the same as my opposers do.

Are they Hebrews? So am I. Are they Israelites? So am I. Are they descendants from Abraham? So am I. Are they ministers of Christ? (I am stupid to allow they are for a moment), yet I am more so. I am more abundant in labours than they; in stripes I have received far more than they; imprisonment has been a more frequent experience to me than to them. Oftentimes I have been on the verge of death. From the Jews I have five times received thirty-nine stripes. Three times I have been beaten with Roman rods. Once stoned and left for dead. Three times I have been shipwrecked; a whole night and a day I have been on a raft. In journeyings often, in perils of waters, in perils of robbers, in perils from my own countrymen, in perils from the heathen, in perils in large cities, in perils in the desert, in perils in the sea,

in perils among false brethren, in weariness and painfulness, in sleepless nights, in hunger and thirst, in forced fastings, in cold, in nakedness, and beside all these outward things I have had the burden which comes to me daily a mother's care for all the Churches established under my hand.

If any one is weak, I feel weak with them. If any are offended, I feel a burning agitation also. If I must boast, then I will boast of my weaknesses and God's superabounding grace.

The God and Father of our Lord Jesus Christ, Who is blessed for evermore, knows that I am telling the truth.

In Damascus the Governor under Aretas, the king who guarded the city of the Damascus, determined to arrest me, but God saved me in a flimsy basket let down the wall through a window.

## CHAPTER 12.

PAUL'S UTTER CONSECRATION. *Verses 1-21.*

No doubt there is no value, except for arguments sake, in my talking about my natural self, but I will come to something that God has given me, even visions and revelations. I knew a man in Christ (Paul was referring to himself) over fourteen years ago, whether in the body or out of the body I do not know. God knows. This man was caught up to the third heaven (Paradise), and this man that I knew, whether in or out of the body, God knows, he was caught up to Paradise and heard wonderful things, which it is impossible to fully tell. Over such a God-blessed man I will exult; yet of myself I will not boast, except it be of my weaknesses. For if I did want to boast, it would not be naturally foolish, for naturally I have things to boast about. But I hold back from this, lest any man should think more highly of me than he should, either through seeing me or hearing me. And, lest I should be exalted above measure through the abundance of the revelations given to me, there was also given to me a thorn in the flesh, the messenger of Satan, to buffet me, lest I should be exalted above measure.

For this very thing I besought the Lord thrice, that it might depart from me; but instead of taking it from me, He simply said, My grace is sufficient for thee: for My strength is made perfect in weakness.

Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. Now I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses, for Christ's sake: for when I am weak then am I strong—weak in myself, but strong through the Lord.

I have become as a stupid man in talking about myself, yet, you have compelled me to do it, because you have not yourselves said these things to my opposers. If you had defended me then there would have been no need for me to have done it. Yet, actually I am nothing behind the very chiefest apostles, although I am nothing.

In a patient spirit I showed the true proof of an apostle among you, in miraculous signs and wonders and mighty deeds.

In what way were you treated in an inferior way to other Churches? Only in that I did not allow you the joy of financially supporting me. But I am sure you will forgive me for this!

Now, the third time I am coming to you, and I will not be burdensome to you, for I will not seek your possessions, but you, yourselves, for generally speaking the children ought not to have to supply the needs of the parents, but the parents provide for the children. And certainly I will gladly spend and be spent for you, although it is clear that the more I love you the less I am loved.

Anyway, my opposers will have to admit I did not burden you by expecting you to financially support me, but now they will say, being crafty, I caught you with guile. But did I make a gain out of you, or by any whom I sent to you?

I desired Titus to come to you, and with him I sent another brother, but did Titus make a gain of you? Did we not walk in the same spirit? Did we not follow the same steps of our Master?

Again, do not think we are excusing ourselves to you. We speak as before God in Christ, but we do everything beloved for your edification.

But I am afraid that when I come I shall not find you as I would like, and you will not like the attitude I shall take up to you, and I am afraid there may be debates, envyings, wraths, strifes, backbitings, whisperings, explosions and tumults, and I am afraid that God will make me feel ashamed among you, and I shall be greatly distressed because some have greatly sinned and not repented of their uncleanness, fornication, and the immorality which they have committed.

## CHAPTER 13.

CONCLUSION. *Verses 1-14.*

This time, the third time that I have planned to come to you, every vital word which I speak shall have witnesses, so that in the mouth of two or three witnesses the things I say shall be confirmed. I told you before, and now I foretell you as if I were present with you the second time, and yet, seeing I am actually absent from you, I write to those who have sinned in the past, that if I do come again I will not spare them. You seek a proof that Christ speaks through me. This will be the proof that the power of Christ will be revealed mightily in your midst through me, although even in the present that power is not weak. For though Christ was crucified because He did not manifest any power, yet He rose again by the mighty power of God. So we at times act as though we are weak, even as Christ was weak, but as the power of God raised Him up in power, so it will raise us up in power toward you.

Examine yourselves whether you are really in the faith. Test your own selves. Do you not understand that Christ is living in you, unless you have completely rejected Him again?

But I trust that it will be very clear to you when we come that we have not rejected Him.

Now I am praying to God that you shall cease from doing evil toward others and toward us. Not simply that we shall be justified—for as long as you are honest that is the only thing that matters—an honesty that should be maintained even if your Apostle and teachers completely rejected Christ and became reprobate themselves.

But our real position is that we can do nothing against the truth, all that we do must be for the truth. For we are even glad when we are weak and you are



strong. This is what we constantly desire—your perfection.

Therefore I write these things being absent from you with the hope that when I am present I shall not have to rebuke you sharply with that power which the Lord has given to me for your building up and not your destruction.

Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace, and the God of love and peace shall be with you.

Greet one another with holy salutations. All the saints here salute you. May the grace of the Lord Jesus Christ, and the love of God, and the Communion of the Holy Ghost be with you all. Amen.

# GALATIANS

## PAUL'S LETTER TO THE GALATIANS.

### CHAPTER 1.

#### PAUL'S GOSPEL. Verses 1-24.

I, Paul, an Apostle or Specially Chosen Messenger of the gospel, or glad tidings, of Jesus Christ (Not appointed by a committee of men, but appointed an Apostle by Jesus Christ Himself, and also confirmed in that appointment by God the Father, Who raised Jesus Christ His Son from the dead) and all the Christian brethren who are with me am writing this letter unto all the Christian Churches in Galatia. May you experience divine help and peace in your hearts, sent to you by God the Father and our Lord Jesus Christ, Who gave up His life on the Tree-Cross as a suffering substitute for our sins that He might deliver us out of the bondage of this present evil world, according to the will of God our Father: to Whom be highest praise for ever and ever. Amen, so let it be. I am amazed that you are so quickly turned away from me, who called you into the glad tidings in Jesus Christ. You suppose yourselves to be turning away to a different form of glad tidings, and yet, actually the tidings are not good at all. But you are being deceived by some who are bringing trouble upon you by misrepresenting the glad tidings in Jesus Christ.

But if one of us, or even an angel from Heaven, should ever preach unto you any other message than the one we have already preached, then let him be destroyed. As I have previously said, so now I say again, if any preach any other message than the one we have preached unto you and which you have received, let him be destroyed. Is the gospel I have preached unto you simply a persuading message from me—or is it a persuading message from God? Am I seeking to give you some pleasing message from myself? If I tried to give you a pleasing message from myself then I could not be a bond-servant of Jesus Christ. For I tell you, brethren, that the gospel which was preached by me did not come from man. For I did not receive it from a man, neither was I taught it in any way by others, but it came to me by direct revelation of Jesus Christ.

You have heard of my manner of life in times past, how that I enthusiastically believed in the religion of the Jews, and how I measurelessly and mercilessly persecuted the Church of God and sought to make havoc of it. Also I made more progress in the Jewish religion than the majority of those of similar age and race. I was exceeding zealous to support the teachings of the great leaders of our race. But when it pleased God, Who had graciously designed me for this from my mother's womb, to reveal His Son in

me that I might preach Him amongst the Gentiles, then I did not discuss things with men, nor did I go up to Jerusalem to interview those who were chosen as special messengers before me, but I went right away into the solitudes of Arabia, and, then, after a time I returned again to Damascus. Then after three years I went up to Jerusalem to see Peter, and stayed with him fifteen days. But I did not see any other of the apostles excepting James, the Lord's brother. In the presence of God I can declare that this is a true history of facts. Then I went into the regions of Syria and Cilicia. I was still unknown by sight to the Christian Churches of Judea—they simply knew that he who was once our greatest persecutor is now preaching the beliefs that once he tried to wreck. And they praised God for what He had done for me.

### CHAPTER 2.

#### THE SUFFICIENCY OF PAUL'S GOSPEL. Verses 1-21.

Then after the long space of fourteen years, I went up again to Jerusalem with Barnabas, also taking Titus with me. I went up by God's leading and I laid before the Jerusalem leaders the gospel which I preached among the Gentiles. But I did it privately to those chosen leaders, lest by some inconceivable happening I had been wasting my time in preaching error. But they did not even try to influence Titus to be circumcised, despite the influence and presence of brethren who criticised the liberty we enjoy in Christ Jesus and who tried to bring us into bondage again. But to these erroneous brethren we would not yield for even an hour, for the truth of the pure gospel might continue with you. But these leaders of reputation (although their reputation really makes no difference to me, as reputation in itself means nothing to God) imparted nothing fresh to me: but on the other hand, they were so satisfied that they gladly expressed support for me and my preaching. They recognised that God had especially entrusted to me the preaching of the gospel to the uncircumcised Gentiles, even as He had specially entrusted to Peter the preaching of the gospel to circumcised Jews. They saw that God, Who had worked in Peter to make him a special apostle to the Jews, had also worked in me to make me a special apostle to the Gentiles. When these leaders of repute saw this then they—James, Peter and John—gave to me and Barnabas the right hand of fellowship, agreeing that we should specially minister to the Gentiles and they to the Jews. They only asked us to remember the Jewish believers who were poor and asked us to seek to help them, which



we were very desirous of doing. When, later on, Peter came to Antioch, I resisted him openly because he acted wrongly. For before certain believers came from James he had started to eat freely with the Gentiles, but when these believers came from James he drew back and refused to eat with the Gentiles, because he was afraid of what the Jewish Christians would say. And, sad to say, the other Jewish Christians did the same as Peter, and even Barnabas agreed with them.

But when I saw that they were not doing the right thing according to the truth of the gospel, I said unto Peter before them all, If you being a Jew live now in the same way as the Gentiles and not as the Jewish religionists live, then why do you try and get the Gentiles to live as the Jews? Why do you try to get others to do what you yourself have ceased to do? We even who are natural Jews and not natural Gentiles know that no man is counted righteous by God through obeying the Jewish laws, but only through faith in Jesus Christ. So even we believed in Jesus Christ that we might be counted righteous in God's sight. In times past man was counted righteous by that faith in God which expressed itself in sacrifices, because the Jewish offerings were appointed by God as foreshadowings of Christ. Now Christ Himself has come there is no need of any foreshadowings. Faith is now shown by believing in the substance and not by continuing to believe in the shadows.

But if our faith in Christ, apart from the law, made us sinful in God's sight because we did not in any way attempt to keep the law, then our belief in Christ has caused us to become sinful. But this is absurd. But if I go back to the useless things which I gave up then I become a sinner against God.

For I, because the law condemned me, decided that I would die to the law and have nothing more to do with it, in order that I might live my life according to God's faith plan in Christ. Just as Christ died on the Cross to free men and women from the law and its penalty so have I died in Christ to the law and its penalty, and now I am living unto God, and yet it is not I who am living unto God, but Christ Who lives in me. The life which I now live in the body I live by trust in Him, and not by obedience to the Jewish law. Christ is my life, Who loved me and gave Himself for me. I trust in Christ for my righteousness. If I could have been made righteous by the law then there was no need for Christ to have died.

### CHAPTER 3.

#### FAITH AND THE GOSPEL. Verses 1-29.

O, you stupid Galatians, who was it that so sadly deceived you—you who had seen so clearly the meaning of the death of Jesus Christ on the Cross? This I would ask you, Did you receive God's Spirit by obedience to the law or by faith? The answer is clear, by faith. Then why are you so stupid? You began your spiritual life by faith in God: are you now going to seek to perfect it by your own human efforts? You, at first, suffered greatly because of your faith in Christ. Is that suffering to be all in vain? It will indeed be in vain unless you continue in faith. God Who gives you His Spirit and does such miraculous things amongst you, does He do it because you are obedient to Jewish law, or because you have simply faith in

His promises? Abraham believed in God and His promises, and it was reckoned as righteousness to him. Understand, therefore, that those who believe in God are Abraham's children.

Scripture foreseeing that God would count the heathen righteous through faith proclaimed the glad tidings to Abraham, saying, In you shall all the nations of the earth be blessed. So then, they who have faith in God are accepted and blessed even as Abraham. Those who seek their righteousness by Jewish law are condemned, for it is written, Condemned is everyone who continueth not in everything which is written in the book of the law (Deut. 27, 26). But it is clear that no man is justified by keeping the law in the sight of God, for Scripture says that those who would be righteous must live by faith (Hab. 2, 4). But the law is not of faith—for it is the man who perfectly obeys the law who lives through it. But Christ has redeemed us from the curse that the law brings upon us, for He has been made the curse for us, for it is written, Cursed by God is everyone that is hanged upon a tree because he has committed a sin worthy of death (Deut. 21, 23). Christ has freed us from the curse of the law in order that the blessing of the righteousness by faith in Him might come upon the Gentiles (and Jews). That we all may receive the promised Spirit of God through faith. Brethren, I speak according to man's methods. A covenant when signed and completed by men, no single person can cancel it or add to it.

Now to Abraham and to his seed were the promises of God made. It was not to his seeds—it was not in the plural, but the singular. "Your seed," which referred to the seed of the Messiah. Then I further say that the promise which was made to Abraham and to his seed four hundred and thirty years before Israel's law was given, cannot be cancelled by that law and make the "promise" worthless. For if the blessings came through the law, then the "promise" was useless—but God did give future blessings to Abraham by "promise" and not by law.

What then is the purpose of Israel's law? It was added in order to reveal the exceeding sinfulness of sin till Christ, the seed, should come, in Whom the promise of righteousness by faith should be established. It was given through angels and signed by one Mediator only. Now agreements are usually signed by more than one person, but God is only one, and His signature is sufficient.

Does the law of Israel given by God destroy the promises of God given to Abraham? God forbid that such a thing should be in our thoughts. For if there could have been righteousness by law then life would have come through the law. Actually the law only emphasised the fact of the Scriptures that all are sinners, and gave prominence to the promise that righteousness could only come through faith in Jesus Christ. Before faith in Jesus Christ became clear, we were kept under the law, and the very law given to us increasingly necessitated the righteousness by faith which had been promised to us and should in due time be revealed. The law was simply our extra guardian to necessitate us coming to Christ that we might be justified by faith. But now that we have been led to put faith in Christ there is no further need of the law to drive us to Him. For all of faith have

all become the children of God through that faith. All who have been baptised by water into Christ have declared their acceptance of Him. And in Christ there is no sonship distinction between Jew and Gentile, slave or free men, male or female, for all are children of God in Christ Jesus. And if you belong to Christ then you belong to Abraham's promised seed, and you have a right to enjoy all that was promised to Abraham.

**Note 1.** Before faith in Christ came we were figuratively in the care of a trusted servant of the family who was our "pedagogue," just as a pedagogue in olden times was used to take a young child safely to the schoolmaster. Israel's law condemned us, but that which was temporarily added to the law—the offerings and sacrifices which were an atonement for broken law, shut us up to faith in Christ, for the offerings were types of Christ. So that the law showed us our guilt, and faith in the sacrifices covered our guilt until our guilt was taken away when the real Sacrifice came and died for us on the Cross. Therefore the law was a trusted servant or pedagogue who led us to Christ. But now that Christ has died and faith in Him, the supreme Sacrifice, is possible, there is no need for law. The law has done its work, and is no longer necessary.

**Note 2.** "The Spirit." "The Spirit" may mean "spirit" or "character" or "life" or "nature" of God." (a) "The Spirit" may refer to the Spirit of the Father or the Spirit of the Son or the Holy Spirit Himself. The Spirit of the Father is the Father Himself. The Spirit of the Son is the Son Himself. The Holy Spirit is the third person in the Trinity. (b) The "Spirit" may refer to the essential spiritual character of man, or to an essential spiritual attribute of man, example: the "spirit" of meekness.

**Note 3.** (a) "The law" may refer to the eternal moral law which is timeless and which only Christ Himself has ever perfectly kept. However, the keeping of the moral law is a comparative thing, and while none have kept it perfectly, yet its sincere if imperfect keeping will be the basis of judgment by works which is the basis of judgment for those who have not deliberately rejected Jesus Christ. (b) "The law" may refer to the laws given by God at Sinai to Israel, which in some respects had extra laws added to the embodied moral law. There were ceremonial laws and material laws. No Israelite perfectly kept this law and could not therefore be justified with God. (c) "The law," which foreshadowed Christ—this was found in the Jewish offerings, and created acceptance with God on condition of true faith in them. They were shadowy forerunners of all that Christ would be, but they were of value until Christ, the substance, came to do what none of the shadows could really do.

Faith in God was the acceptance of whatever God revealed. Abraham thus had faith in God. Those who believed in John the Baptist's message and were baptised also had faith in God. Our faith to-day is a full-orbed faith in the revelation of God through Christ Jesus.

#### CHAPTER 4.

DIVINE FREEDOM. Verses 1-31.

Now I say that an heir to an estate, as long as he has not reached the age of inheritance, is legally in

the same position as servants, although generally he owns everything. He is under tutors and guardians until the time arrives when according to his father's appointment he enters into his inheritance. So with us, in the world's infancy the heirs to God's spiritual estate were under the governmentship of this world—they were under legal and religious laws. But when the full time for inheritance had arrived then God sent forth His Son, born of a woman, made under law conditions, to release those who were under the legal law by fulfilling all its demands against us, that we might receive the freedom of sons. And because we have now received the freedom of sons God has sent forth the Spirit of His Son into your hearts, which causes you to call God, Father, because you are now one nature with Him. You are not only adopted sons but born again sons. Sons by legal right and sons by the new birth. Wherefore you are no longer servants under the law that governs servants, but you are sons with the inner nature of sonship, which creates spontaneous loyalty to the Father. So as sons you have now entered into the enjoyment of spiritual blessings. So then, when you did not know God you served those idols which are not gods at all: you served them with worldly practices. But now, after you have come to know God, or rather God has revealed Himself to you, why are you turning back again to those worldly arrangements and desiring to be in bondage again to them? You are beginning to observe days, and months and times and years as essential to your salvation. I am afraid of you because of this, because it seems I may have bestowed upon you labour in vain. Brethren, I beseech you to be as I am. For I desire to be as you should be. You have not offended me personally at all. You remember how in the midst of physical weakness I preached the gospel unto you at the first. This physical affliction, which tried me very much, did not cause you to despise me nor reject me, but you received me as a messenger of God, even as if I were Christ Jesus Himself. Where is then this happy spirit that then existed? I declare that at that time, if it had been possible, you would have plucked out your own eyes to replace my afflicted ones. Am I now therefore become your enemy because I tell you the truth? Those who have deceived you have been very zealous but not to your benefit. Yes, they would exclude you from blessing as long as you give them pleasure. But it is right to be zealously stirred up concerning such a good thing as the gospel. But this zealous stirring up must not only be when I am present with you. My beloved children, although you are already spiritually born, yet it is as though I have additional travail for you, that you may grow up in the complete likeness and fulness of Christ. I wish now that I could be approvingly present with you and not have to rebuke you as I am doing in this letter because I disagree with your present way of thinking and living.

You who want to be under the Law of Moses listen to me while I explain to you something out of that law. It is written that Abraham had two sons, one by the slave girl (Hagar) and one by the free woman (Sarah). Ishmael, the child of Hagar, was born a slave and inferior to any son that Sarah might have. But Isaac the son of Sarah was a special gift from God and superior to Ishmael. These things are

figurative or an allegory. These two children speak of two covenants. The covenant which came or was born at Sinai through Moses was really a slave covenant, and those under it were bound to obey it in every particular. This Sinaitic or Hagar covenant was afterwards centralised in Jerusalem and administered from there. All those therefore under this covenant are in bondage and forced to keep it in every particular, or suffer the consequences.

But the covenant which comes from the Jerusalem above—the Heavenly capital, is one of freedom and answers to Isaac, who was not under the law which governs a slave born child. This Heavenly Jerusalem is the mother of all those who believe in Christ. We are therefore free from the law which governs the earthly Jerusalem and have the liberty of sons who are born from above. This is in accord with the language of Isaiah 54, 1, which says, Rejoice thou who wast barren and hast thought thyself childless, for finally the childless has had more children than the childful.

Now we, brethren, are as Isaac. He was born the free child of Abraham as we are born the free children of God. But just as the free child, Isaac, was persecuted by the child of bondage, Ishmael, so we who are God's free born children are persecuted by those who choose to remain in bondage to the old law covenant. Nevertheless, what does the Scripture say, Cast away the bondage woman and her son (the law of Sinai and those who are born under it), for those who remain the slaves of the law and seek to obtain righteousness by law cannot enter into the privileges of those who are the free children of God's grace in Christ, and obtain the righteousness which is by faith. So then, brethren, we are not in figure the children of Hagar, Sinai and the Jerusalem below, but we are the free children of Isaac, the Church of Jesus Christ, and the Jerusalem above.

## CHAPTER 5.

EXHORTATION TO MAINTAIN LIBERTY. *Verses 1-26.*

Stand fast therefore in your liberty from the bondage of the law. Christ has made us free. Be not entrapped again into spiritual slavery. Behold, I, Paul, even the one who once believed quite differently, I say unto you that if you are circumcised according to the law, Christ is useless to you. For I again assert that if you are circumcised then you take upon you a promise to obey the whole law. Christ is become useless to you, for if you consider that you are justified in God's sight by obedience to the law then you do not require the free gift of Christ's righteousness.

We have not turned aside from grace, for we through the help of the Spirit of God expect our final acceptance in righteousness before God to be on the ground of our faith in Christ's righteousness. For as far as Jesus Christ is concerned the presence or absence of circumcision has no value, but that which matters is faith in Christ's righteousness, impressed and expressed by love. You once ran very well in the Christian race, but who was it that put an obstacle in your way and turned you off from the track of truth? Certainly you were not persuaded to turn from the truth by God Who called you into the truth. A little yeast soon permeates the whole dough, so

also a little error spreads everywhere. I have confidence in you through the Lord that you will not allow error to spread amongst you, but he who does try to bring such trouble upon you shall bear his own punishment, no matter who he is.

For, brethren, you have been called into liberty, but do not use your liberty selfishly, but unselfishly serve one another in love. For all the yearning purpose of the law is fulfilled in one statement: Thou shalt love thy neighbour as thyself. But if you bite and nibble at each other you will need to be careful: otherwise you will finally eat each other completely up! This, I say then, Live your life in the power of the Spirit of God, then you will not give way to the lusts of the flesh. For the appetites of the flesh, if uncontrolled by the Spirit of God, are opposed to the Spirit of God, and the Spirit of God is then opposed to them. Consequently there is friction within you, and one principle within you does not do what the other principle wants to do. But if you allow your fleshly principle to be controlled by the Spirit of God then the law does not condemn you. Now the actions of uncontrolled bodily appetites are quite clear, wrong sexual intercourse before and after marriage, uncleanness, evil liberties, idolatry, spiritism, hatred, strifes, jealousies, anger, contentions, wrong beliefs, envyings, murders, drunkenness, riotous feasting, and such like, concerning which I tell you before the final judgment reveals it, even as I have already told you, that they which do such things shall not enter into the Kingdom of God. But the fruitage of the Spirit of God is love, joy, peace, patience, kindness, goodness, faith, humility, self control. There is no law to condemn or restrict such things as these. Those who belong to Christ have crucified the flesh with its uncontrolled passions and wilfulness. If we have received spiritual life from the Spirit of God then let us continue daily to live in the power of the Spirit of God. Let us not seek for useless praise, neither let us anger one another, nor envy one another.

## CHAPTER 6.

FINAL EXHORTATIONS AND WARNINGS. *Verses 1-18.*

Brethren, if a man be detected in some sin, you who are spiritual and victorious seek to reclaim such a one in the spirit of humility, watching your own lives carefully lest you also fall through temptation. Feel in your own heart the sorrows that weigh down other lives, and so fulfil the law of Christlike love. A man deceives himself if he thinks he is personally a strong man when he is not—and he certainly is not apart from the grace of Christ.

But let every man test his own actions, and then his rejoicing (or otherwise) will be the result of his own judgment and not through what another says about him. For every man must weigh his own heart. Let those who are taught in spiritual things seek to supply the needs of those who teach in material things. Do not be deceived, God is not mocked. For whatsoever a man sows that shall he also reap. For if he sows seeds of evil in his flesh then he will reap the fruit of evil, which is spiritual death. But he that sows seeds of good in his spiritual life will reap the fruit of God, which is eternal and spiritual life. Do not let us grow weary in sowing seeds of righteousness, but at the proper season we shall reap if we do not

give up. As therefore we have opportunity let us offer good to everybody, especially to those who belong to the home and family of faith, that is, the Church.

You see what a long letter and with what large letters I have written unto you. This I have done owing to the importance of the subject and to the weakness of my eyesight.

Many who want to boast about their converts to Judaism and to escape the persecution which arises from preaching the Cross of Christ try to persuade you to be circumcised. And yet they themselves who are circumcised do not fully keep the law of Israel. But they want to have you circumcised in order that they may boast of what you have done through them, but

God forbid that I should glory in anything except the Cross of the Lord Jesus Christ, by which the world is crucified to me and I am crucified to the world. For in Christ Jesus there is no value in the practice or absence of circumcision; the only thing that matters is the new birth in and through Jesus Christ. To as many as act according to this belief may peace and mercy rest upon them even upon those who collectively form the body of true Israelites. From henceforth do not let any man trouble me over these law questions, for I bear in my body the marks which show I belong to Christ and not to the law.

Brethren, the generous goodness of our Lord Jesus Christ be with your spirits. So be it!

# EPHESIANS

## PAUL'S LETTER TO THE EPHESIANS.

### CHAPTER 1.

#### CHRISTIAN PRIVILEGES. *Verses 1-23.*

Paul, a specially chosen pioneer messenger or Apostle of Jesus Christ, to the saints in the Church at Ephesus and to the faithful in Christ Jesus everywhere. God's free blessing be upon you and peace from God the Father and from the Lord Jesus Christ.

Highest praise to the God and Father of our Lord Jesus Christ, Who has blessed us with all the fulness of spiritual blessings in the enjoyment of Heavenly things in Christ. For which purpose He chose us to be in Christ before this world was created, that we should live before Him in blameless holiness and love. He predetermined that we should be His own children (not even angels) in Christ Jesus. This was the decision of the good pleasure of His will and for ever will cause us to praise Him for His glorious grace, whereby He has made us acceptable sons in His eternally Beloved Son, in Whom we have redemption from sin through His blood and the forgiveness of all our sins according to the abounding riches of His gracious generosity.

Through this gracious generosity He has abounded toward us in wisdom and guidance and has made known to us the hitherto hidden mystery of His will, according to His good pleasure which He decided in Himself that in the ultimate climax when time reaches its fullest expression He might gather together in perfect unity everything in Christ, both of things which are in Heaven and the things which are in earth, so that Heaven and earth will become one great unity in Christ Jesus.

In Christ also we have obtained a future inheritance, being predestinated according to God's decision, Who works everything together according to the council of His own will. We who first trusted in Christ are to bring glorious praise to God, as also you will who believed with us after you had heard the truthful word, the glad tidings of your Gentile salvation. You also after you believed were publicly sealed in your salvation by the fact that you received the Holy Spirit, which the Father had promised, even as we believing Jews were similarly sealed. This gift of the Holy Spirit is the pledge or surety of our inheritance until the actual gathering to Himself of

the purchased possession unto the praise of His glory (just as the purchaser of a heap of wheat will impress his name or seal upon the wheat and then afterwards send and collect it unto himself).

Because of all this after I heard of the faith of you Ephesians in the Lord Jesus and your love to all saints I did not and do not cease to give thanks for you all, making mention of you in my prayers that the God of our Lord Jesus Christ, the Father of glory, may give to you spiritual wisdom and revelation in the knowledge of Himself, the inner eyes of your mind being opened that you may know the marvellous future hope of your calling and what will be the riches of glory which will be yours in company with other saints who enter into the Heavenly inheritance, and also that you may know the exceeding greatness of God's power for us who believe, that mighty power which revealed itself in Christ when He was raised from the dead, and placed at God's own right hand in the highest Heaven, far above all other rule and power and might and control, and above every name that will ever be named in this world or in the world to come. God hath put all things under His feet and hath made Him the Head of all things over the Church, which is His spiritual body, and is the expression of the fullest fulness of Him Who fills everywhere.

### CHAPTER 2.

#### CHURCH BLESSINGS. *Verses 1-22.*

God has made you alive who once were dead in conscious and unconscious sin. In times past you walked according to the godless methods of this world, according to the will of Satan, the prince who rules in the atmosphere around us, the evil spirit who is constantly carrying out his evil works in God's prodigal children. Among these prodigal children we all had our citizenship in times past, living godless lives, fulfilling the godless desires of the body and the mind, and we were all by our natures prodigal children who were doomed to suffer the wrath of God, the same as others. But God Who is wealthy in mercy, because of His great love wherewith He loved us, even while we were dead in sins, has given us life with Jesus Christ (by God's grace you are saved),

and has raised us up together with Him from the dead, and has made us by faith dwell together with Christ in Heavenly places, that in the future ages He may show forth the exceeding riches of His generous goodness in us, through His wonderful kindness toward us in Christ Jesus.

For by grace are you saved through simple faith in the belief that God in His goodness will save you if you sincerely ask Him. And even that faith is not from yourself, it is the gift of God to you. You become willing to have the faith, then God gives it. Good works will not save us, for then we should become boastful. Instead we are the workmanship of God, designed in Christ Jesus to perform good works, which God had arranged so that we can always be living in the atmosphere of good works. Wherefore remember that you being in times past outsiders from the standpoint of the flesh, for you have not been circumcised as are the Jews, who call themselves the circumcision and you the uncircumcision. Remember that at that time you were without the Messiah and separated from the wealthy privileges that the Jews had in God, and you were strangers to the covenants-of promise made to our Israelitish fathers, and you were without hope and without God in the world. But now in Christ Jesus you who were sometimes far off from God are brought near by the blood of Christ. For He is our peace offering, the One Who has made peace for us all and has broken down the middle wall of partition between Jew and Gentile. (The allusion here seems to be to the low wall which separated the court of Israel from the court of the Gentiles in the Temple. This wall had not actually been broken down in the Temple but it was broken down in the thought of God). Christ in His own body has abolished the enmity and condemnation of the broken law which is found in the ordinances of Israel's worship, and has made in Himself two different divisions (Jew and Gentile) into one new man or body, so making peace between us all, and hath reconciled us, both Jew and Gentile, to God as one body, through the Cross, having slain or destroyed all the penalty of broken law, and consequently has come to preach peace to you who as Gentiles were very far off, and to Israel who, owing to the special revelations given to them in times past, were very nigh.

Now through Christ we both—Jew and Gentile—have access by the same Holy Spirit to the Father. Now therefore you are no more strangers and foreigners, but you are fellow citizens with absolutely the same privileges of all those who as saints belong to the great household or family of God. And you are built upon the foundation laid by the Apostles of the New Testament and the prophets of the Old Testament, Jesus Christ Himself being the chief corner stone in this spiritual temple, in Whom the whole spiritual building fitly fixed together grows into a holy spiritual Temple in the Lord, into which building you are also in-built in order to form a dwelling place for God through the Spirit.

*Note:* Describing the Church, one says, The Church of God is the most noble and wonderful work, worthy of God Himself. Nothing so august as His Church, for it is the Temple of God. Nothing so worthy of reverence for God dwells in it. Nothing

so ancient, since it is built upon the patriarchs and prophets. Nothing so solid, since Jesus Christ is the foundation of it. Nothing so united and indivisible, since He is the corner stone. Nothing so lofty, since it reaches to Heaven itself. Nothing so well proportioned since the Holy Spirit is the architect. Nothing more beautiful, since it consists of Jews and Gentiles, of every country, sex and condition, the mightiest potentate, the most renowned lawyers, the most profound philosophers, the most eminent scholars, besides all those of whom the world was not worthy. Nothing more spacious, since it is spread over the whole earth, and takes in all who have washed their robes and made them white in the blood of the Lamb. Nothing so divine, since it is a living building, animated and inhabited by the Holy Ghost. Nothing so beneficent, since it gives shelter to the poor, the wretched, the distressed of every nation, kindred and tongue.

### CHAPTER 3.

#### GOD'S PLAN FOR THE GENTILES. *Verses 1-21.*

Because of all this which I teach, I am a prisoner. A prisoner because I belong to Jesus Christ and am determined to make Him known unto you Gentiles. Have you heard of the special ministry that is given me by God on your behalf. How that God by special revelation made known to me the previously hidden mystery that I mentioned in a few words in the earlier part of this letter. Whereby when you read about it you will understand why I have this knowledge of the mystery hidden in Christ, which in other ages was not made known unto the human race, as it is now revealed unto the holy Apostles and the New Testament prophets by the Holy Spirit, namely, that the Gentiles should be fellow heirs and of the same body, and partakers of all the promises which have been promised in the Messiah. Of this message I am made a minister according to the gift of the grace of God given to me through that effectual working of His power. Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ, and teach all men to understand this fellowship of the mystery of the absolute oneness between Jew and Gentile, which from the beginning of the world has been hidden in God's thought, Who created all things by Jesus Christ, and Who is now bringing everything into oneness by Him in order that to rulers and authorities might be made known through the formation of the Church the manifold wisdom of God, according to the eternal purpose which God has purposed in Christ Jesus our Lord. In Whom we have boldness and access with confidence into God's presence by our faith in Christ. Wherefore I desire that you do not get faint-hearted at my sufferings on your behalf; it is for your glorious blessing. For this reason I bow my knees unto the Father of our Lord Jesus Christ, by Whom all intelligent creatures in Heaven and earth are fathered as one family.

I pray that He will grant to you, according to the riches of His generosity, to be strengthened with power by His power in your inner men, that Christ may in fullness dwell in your hearts by faith, and that you, being rooted (a figure from agriculture) and foundationed (a figure from architecture) in love, may

be able to understand with all saints what is the breadth, and length, and depth, and height of the grandeur and glories of God, and to know the love of Christ which transcends all knowledge, that you may be filled with all the fulness of God.

Now unto Him Who is able to do exceedingly abundantly above all that you ask or think, according to His mighty power which worketh in us, unto Him be glory in the Church by Jesus Christ, throughout all ages, for ever and ever. Amen.

#### CHAPTER 4.

##### PRACTICAL EXHORTATIONS. Verses 1-32.

I, therefore the prisoner of the Lord, beseech you that you walk worthy of your glorious calling, with all humility and gentleness, with a patient spirit, gracious to each other in love, endeavouring, always to keep the unity of the Spirit in the girdle of peace. There is *One Body*, (Jew and Gentile), one in Christ: *One Spirit* Who binds you all together: and *One Hope* of your ultimate Heavenly happiness: and *One Lord*, Jesus Christ: And *One Faith*—faith in God. And *One Baptism*—symbolic baptism by water into Christ. And *One God* and Father of you all, Who is above all, through all and in you all. But the amount of grace we all enjoy is according to the amount that is measured out to us by Jesus Christ. Wherefore He said, When He ascended up to Heaven He led captivity captive: He freed the righteous who were in captivity in the world of the dead, in the heart of the earth, and in His own glorious power He took them with Him when He ascended up to Heaven, and also gave gifts to men. (Now He that ascended, first of all descended into the lower parts of the earth, the world of the dead, in the heart of the earth. He that descended is also He that ascended far above all created universes that He might fill everywhere and everything).

And He gave to some the gift of the office of Apostles, and to some the office of Prophets, and to some Evangelists, and to some Pastors and Teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, till we shall all come to the unity of the faith and to the full knowledge of the Son of God unto the likeness of a perfect man, unto the full size of the full stature of the fulness of Christ. So that henceforth we should no more be like children tossed to and fro and carried about with every cross current of teaching, through the trickery of man and their cunning craftiness, whereby they lay in wait to deceive anybody they can. Let us speak the truth in love that we may grow up into Christ in all things, Who is our Head. From Whom the body fitly joined together and compacted by that which every joint supplies, according to the effectual working in the measure of every part, causeth increase in the body unto the building of itself in love. This, I say, therefore, and witness to you in the Name of the Lord, that henceforth you should not walk as other Gentiles walk in the pride of their own minds, having the understanding darkened, being separated from the love of God through the ignorance that is in them because they are blind in heart, who having got past feeling of any description, have given themselves over to immorality to work all manner of selfish uncleanness.

But you have not so learned to live in Christ. If you have really heard Him and learned from Him the truth that He teaches then you have learned to put off the former way of living, the old self which was diseased by reason of deceitful lusts, and you are made healthy in the spirit of your mind, and you have put on the new man which through God is created righteous and truly holy.

Wherefore putting away lying, speak every man truth with his neighbour, for we are dependent on each other. If you have to be angry over evil, then take care that your anger does not lead you to sin and see that before the sun sets your anger has been quietened. Neither give any room to the devil. Let those who used to steal see to it that they do not steal any more. Let people work with their own hands and so earn their living in a proper way and have a surplus to give to those who are in need. Let no evil communications go forth out of your mouth, but only that which is good for the purpose of building up others, that those who hear you may be helped. And grieve not the Holy Spirit of God whereby you have been sealed until the day when the Lord takes you home to Himself. (Again, the figure seems to be that of a purchaser, putting his seal upon an article purchased, until the day arrives when he comes for it and takes it home to himself).

Let all bitterness and passionate wrath and subdued anger and brawling and evil speaking, be put away from you with all revengefulness, and be kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake has forgiven you.

#### CHAPTER 5.

##### VITAL EXHORTATIONS. Verses 1-33.

Be therefore followers of God as loving children. And walk in love as Christ also hath loved us, and has given Himself for us an offering and a sacrifice to God, as a sweet smelling fragrance, just as the burnt offering in the Jewish Temple service was both a sacrifice and an offering that brought pleasure to God (Lev. 1, 10-13). But all forms of immoral lust and uncleanness and yearning for what does not belong to you, let it not even be named or thought about among you, for saints should have nothing to do with these things, nor with filthy talking, nor silly jesting, which things are out of place, but rather let saints maintain a spirit of praise and thankfulness to God. For this you know that no lustful nor unclean, or covetous person (one who is really worshipping gold), has any interest in the Kingdom of Christ and of God.

Let no man deceive you with untrue words, for because of these sins the wrath of God falls upon the children of disobedience. Be not therefore partakers with the children of disobedience. Once you were in darkness, but now you live in the light of God. Walk as children of the light. For the fruit of the Spirit is that of goodness, righteousness and truth. Always express that which is acceptable to the Lord, and have no fellowship with the fruitless works of darkness, but rather reprove them. For it is a shame even to speak of those things which take place in secret. But all things that are proved to be evil are revealed because of the light, for light always manifests the unsuitable and the unclean. Wherefore, because of this, God says, Awake you that sleep, and arise from the dead,



and Christ will give you light. See then that you walk wisely, not as fools, but as wise people, redeeming the time because the days are evil. Wherefore be not unwise, but understand the will of God. Do not get drunk with excessive wine, but be filled with the Holy Spirit, speaking to yourselves in Psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord. Give thanks always for all things unto God and the Father in the Name of our Lord Jesus Christ, submitting yourselves one to another in order not to displease God.

Wives, submit yourselves unto your own husbands as unto the Lord, for the husband is the head of the wife, even as Christ is the Head of the Church. He also is the protector and comforter of his wife's body. Therefore as the Church is subject to Christ, so let wives be subject to their own husbands in everything.

Husbands love your wives to the same extent that Christ loved the Church and gave Himself for it that He might separate it unto God and wash it clean with the cleansing influence of the Word of God, that He might present it to Himself a glorious Church, not having a spot or wrinkle, or any such thing, but that it should be holy and without blemish. So men ought to love their wives as if they were their own bodies. He that loveth his wife loveth himself. For no normal man ever hated his own body, but nourishes it and cherishes it even as the Lord nourishes and cherishes the Church.

For we are members of Christ's mystical body, partakers of the strength of His flesh and bones. Because of this shall a man leave his father and his mother and shall be joined unto his wife, and they two become one flesh. This is a great spiritual mystery, but it is so with Christ and the Church. Nevertheless, be practical, and let every one of you individually love his wife as himself, and the wife see to it that she reverences her husband.

## CHAPTER 4.

### DOMESTIC BEHAVIOUR. Verses 1-9.

Children, obey your parents in the Lord, for this is right. Honour your father and mother, which is the first of the ten commandments which contains a promise—the promise that those who do so shall live happily and long on the earth. And you fathers, provoke not your children to anger, but bring them up in the teaching and exhortations of the Lord. Servants be obedient to those who are your earthly masters, obey them, fear and tremble to displease them. Let your heart be loyal to them as unto Christ, not just when they are watching you as those who

please men, but do the will of God toward your masters from your heart. Do it willingly as unto the Lord and not unto men, knowing that whatsoever good any man does the same shall be rewarded by the Lord, whether he is a slave or a free man. And you masters, do the same things unto your servants, do not threaten them unnecessarily; remember that you have a Master in Heaven, even Christ. For there is no respect of persons with Him.

### THE CHRISTIAN'S WARFARE. Verses 10-24.

Finally, my brethren, find your strength in the Lord and in the power of His might. Put on the whole armour of God that you may be able to stand against all the wiles of the Devil. For we wrestle not against flesh and blood (for that would be natural warfare), but we do wrestle in spiritual warfare, against evil spiritual leaders, against evil spiritual powers, against those who rule over the spiritual darkness of this world, against evil spiritual wickedness on high.

Wherefore, take unto yourself the whole armour of God, that you may be able to resist in the evil days of great battle, and, having resisted unto the utmost, be able to stand ready for the next onslaught. Stand, therefore, having your loins girt about with truth and having on the breastplate of righteousness, and your feet shod with brazen shoes with a readiness to travel anywhere with the message of the gospel of peace. Above everything else be sure to have the shield of faith, which you can move in any direction, and so be able to quench all the fiery darts of the wicked. And take the helmet of salvation to protect your mind, and the sword of the Spirit, which is the Word of God, for your general defence. Pray always with all prayer and intercession in the Spirit, and watch your praying so that you may pray with all perseverance and intercession for all saints.

And pray for me, that freedom of utterance may be given to me, that I may open my mouth boldly to make known the mystery of the gospel concerning the oneness of Jew and Gentile in the call to salvation. For which gospel I am an ambassador in bonds. Pray that I may speak boldly and as I ought to speak.

But that you may know all about me, Tychicus, a beloved brother and faithful minister in the Lord, will tell you all things, for it is with this purpose also that I have sent him to you that you may know all about us and your hearts be comforted. God's peace be to the brethren, and love with faith, from God the Father and the Lord Jesus Christ. God's grace be with all those who love Jesus Christ in sincerity. Amen.

# PHILIPPIANS

## PAUL'S LETTER TO THE PHILIPPIANS.

### CHAPTER 1.

#### PAUL'S JOY AND CONSECRATION. Verses 1-30.

Paul and Timothy, bondservants of Jesus Christ, to all the saints in Christ Jesus who are at Philippi, with their overseers (bishops) and official helpers (deacons). Divine help be yours and peace from God our Father and from the Lord Jesus Christ. I thank my God

upon every remembrance of you. In every prayer of mine on your behalf I am able to pray with joy because of your fellowship with me in the Gospel, both financial and spiritual, from the first day of your accepting the message until now. I am also confident of this, that He Who has begun a good work in your lives will keep on with it until the day you meet Jesus Christ.

## CHAPTER 2

JOY MINGLED WITH SORROW *Verses 1-30.*

It is helpful for me to believe this of you, because you have a big place in my heart, and I know while I am in prison and defending and proclaiming the gospel of Jesus Christ that you are partakers of the same gracious help from above which I am enjoying.

For God knows how greatly I long after you all in the Lord Jesus Christ. This is my prayer, that your love may abound more and more in understanding and right action. That you may prove in your own life the excellent things of God, and that you may be sincere and without offence till the day you see Jesus Christ, and that you may be filled with all the fruits that result from righteousness, which come to you in Jesus Christ, so that God is glorified and praised.

But I would like you to understand, brethren, that the things which have happened to me have resulted in the furtherance of the Gospel, so that my fetters for Christ's sake are known in Caesar's palace and to multitudes of others. And many of the brethren in our Lord, being stimulated by my example of suffering even to imprisonment, are stirred up to speak the word of God without fear. Some do indeed preach Christ just out of envy and opposition—but others preach Him willingly from the heart. The one preach about Christ in a contentious and insincere way, supposing it will add to my suffering. But others preach Christ out of love, knowing that I am defending the Gospel even unto suffering.

What shall I say then? Notwithstanding how Christ is preached, whether in pretence or truth, I rejoice and will continue to rejoice. For I know that my joy and fearlessness in preaching Christ, added to your prayers for me, and the spiritual presence of Jesus Christ, will result in my release from imprisonment. My earnest belief and hope is that I shall not be ashamed to proclaim Christ, but that with all boldness I shall continue and that Christ will be magnified in me either by my life or by death. For to me to live means Christ and for me to die means more of Christ. If I do continue to live in the flesh, then the proclamation of Christ will still be my life's work. Yet what to really wish I do not know. For I am in a difficulty between two attractive things. I certainly have a great desire to depart and be with Christ, which is far better. Nevertheless, to abide in the flesh is more needful for you. And seeing I am convinced of this, then I know that my choice will be to abide in the flesh and continue with you all for the increase of your happiness and faith, in order that you may rejoice more and more in Christ Jesus by the fact of my coming to you again.

Let your conversation adorn the Gospel of Jesus Christ, that whether I come and see you or not I may hear of your affairs that you are standing together in one spirit and one mind, striving together for the faith revealed in the Gospel, and that in nothing you are terrified by your adversaries, whose opposition is an obvious token that they are going to hell. But to you it is a token you are going to Heaven to enjoy the salvation of God. For to you it is given on behalf of Christ, not only to believe in Him, but to suffer for Him—you having the same battles which you have seen me have in the past and which you hear are still taking place in my life.

If there is any real consolation in Christ, and any real comfort in love, and any real fellowship together in the Spirit, and any real compassion and mercifulness, then fulfil my joy by showing it forth and be like-minded, reciprocating love and be of one accord and of one mind. Let nothing be done in the spirit of strife and pride, but in humbleness of mind let each esteem other better than himself. Look not every man with selfish delight upon his own things, but let him look with unselfish pleasure upon the prosperity of others. Let a similar mind be in you which was in Christ Jesus, Who, being in the form of God, rightly thought it not robbery to claim equality with God, made Himself of no reputation, taking upon Himself the form of a servant, and was made in the likeness of men, and being found in fashion as a man He humbled Himself still further and became obedient unto death, even the death of the Cross. Wherefore, God also hath highly exalted Him, and given Him a Name which is above every name, that at the Name of Jesus every knee should bow, of things in Heaven and things in earth, and things in the heart of the earth, and that every tongue should confess that Jesus Christ is Lord to the glory of God the Father. Wherefore, my beloved, as you have always obeyed me, not only when I have been present but even more so in my absence, show forth the salvation within you with fear and trembling, lest you fail, remembering that it is God Himself Who wishes to work in you and through you His own good pleasure.

Do all things without murmurings and disputings that you may be without blame and harmless, showing yourselves to be true sons of God without rebuke in the midst of a crooked and obstinate generation, among whom you shine as lights of truth in the world, holding forth in prominence the lamp of the Word of life, so that I may rejoice in the day when I see Christ that I have not run nor worked in vain. Yes, and if I be sacrificed with you in your sacrifice for Christ then I shall be overjoyed. For this same reason you can be overjoyed in your association with me in my sacrificial service. But I trust that the Lord Jesus will enable me to send Timothy shortly to you that just as you are comforted when you know my state, so I shall be comforted when I know yours. I have no other person with me who will so whole-heartedly care for you and your need, for all seem to seek their own blessing and not blessing for others through Jesus Christ. But you know the real proof of his worthiness is that in the proclamation of the Gospel he has served me as a son would his beloved father. Therefore I hope to send Timothy to you immediately as soon as I know what my judgment will be before Caesar's judgment seat.

Yet I suppose it necessary at once to send to you Epaphroditus, my brother and companion in labour, and my fellow soldier, but your messenger, whom you sent to me and through him ministered unto my wants. For he has been longing to see you again and was burdened in heart because you had heard he had been ill. Indeed he was ill, nigh unto death, but God had mercy on him, and not on him only, but also on me, lest I should have too many sorrows, one after another.

I am sending him, therefore, now for the particular

purpose that when you see him you may rejoice, and then I shall feel the less sorrowful. Receive him, therefore, in the Lord with all gladness, and hold him in great honour, because for the work of Christ he nearly died, not regarding his own life, in order that he might do for me what you were unable to do.

### CHAPTER 3.

#### JOYFUL PROGRESS. Verses 1-21.

Let your final action, my brethren, be to rejoice in the Lord. To write the same thing again and again to you is not tiring to me, and it is safe for you. Beware of dogs or outsiders: beware of those who work earnestly but evilly: beware of mere formal circumcisionists. We are the true circumcisionists whose lives have been truly separated to God, for we worship God in the Spirit and rejoice in Christ Jesus, and have no confidence in anything that is merely fleshly. Though, if anybody could have confidence in the flesh, I could. If anybody thinks that he can trust in fleshly facts, then I can trust more fully than he can. I was circumcised the eighth day as the law commanded. I belonged to the descendants of Israel, a member of the tribe of Benjamin, who was the favourite son of Jacob. A pure Hebrew, for both my parents were Hebrews. As far as the law is concerned I was very particular about it, for I was a Pharisee. As far as zeal was concerned I zealously persecuted the Church of Jesus Christ. As far as obedience to the law was concerned, no one could find any blame in me. But those things which seemed to be of value to me I counted them as nothing for Christ's sake. Yes, and without doubt I count everything as nothing in order that I may enter into the experience and knowledge of Christ, which exceeds everything. For Christ I have suffered the loss of all things, and count all things else just vile as rubbish that I may have Christ as my reward, and be found in Him, not having my own righteousness which comes from obedience to the law, but possess that righteousness which comes by faith in Him, and which acts like a channel for all the blessings of God to flow into me. I desire that I may know Christ in personal fellowship and experience, and the power that raised Him from the dead, and the power that now comes from Him, and that I may understand what it is to die with Him in order that I may now, despite the cost, live with Him in resurrection life.

Not as though I had already attained to a full knowledge of Him and a full resurrection from my past dead life, or that I have already reached perfection, but I follow after Him with all my heart, that I may indeed grasp that for which I was captured by Jesus Christ. Brethren, I do not consider that I have yet captured all for which I was captured, but this one thing I do, forgetting those things which are behind, I reach forth to those things which are in front, and so I press toward the winning post in order to receive the highest prize that is offered to me in my high calling in Christ Jesus. Let us all, therefore, as many as wish to be perfect, be similarly minded, and if you are not so minded, may God reveal it to you. Nevertheless, however much we have already attained, let us all be governed by the same principle and be intent upon the same thing. So, brethren, join with

me in pressing toward the winning post, and be encouraged by watching others who ~~are~~ <sup>are</sup> doing the same thing, for I tell you with sorrow that many are not pressing toward the winning post, but are enemies of the Cross of Christ, whose end is destruction, whose god is their own appetite, who glory in shameful things, and whose mind is set upon earthly advancement and pleasure.

But our life is lived in the thought and anticipation of Heaven. From Heaven also we look for the coming of the Saviour, the Lord Jesus Christ, Who will miraculously change our earth-spoiled body that it may be like His glorious body, according to the working of His complete power whereby He is able to subdue all things unto Himself.

### CHAPTER 4.

#### FINAL EXHORTATIONS. Verses 1-23.

Therefore, my brethren, dearly beloved, whom I long to see, my joy and reward, stand fast in the Lord, as dearly beloved children. I beseech Euodias and Syntyche (perhaps two sisters who had fallen out, Adam Clarke thinks, a man and his wife) that they be united in their minds in the Lord. I entreat you also, you who are generally spoken about as my true yokefellow (perhaps Luke), help those women who laboured with me in the Gospel, and who also laboured with Clement and other fellow labourers whose names are written in the book of life. Rejoice in the Lord always, and again I say rejoice. Let your controlled lives be known unto all men. The Lord is watching to rebuke or reward.

Be anxious about nothing, but in everything by prayer and earnest supplication, with thanksgiving, let your requests be made known to God, and then the peace of God which passeth all understanding will keep your hearts and minds through Christ Jesus. Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are righteous, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, whatsoever things are virtuous, whatsoever things express grateful worship, then think on these things. Those things which you have both learned from me and appreciated, and have heard from my lips, and seen in my life, do, and the God of peace shall be with you.

But I did rejoice in the Lord greatly that recently your care for my temporal needs has revived again, in which you were always careful in your heart, but you lacked an opportunity of expression. Not that I refer to any shortage, for I have learned in whatever condition I am to be content. I know how to be hungry with want and to abound with plenty. Everywhere and in all things I am taught to rejoice, whether I am full or hungry. I can gladly abound and gladly suffer need. I can do all things through Christ Who strengthens me. But allowing for all this, I feel you did well to send to me in my suffering.

Now you Philippians will remember that in the beginning of the preaching of the gospel to you at the time when I departed from Macedonia that you were the only Church which communicated with me and gave me practical help, for even when I was in Thessalonica you several times helped me in my need. I am glad you did it, not because I am covetous for

gifts, but I do like to see fruit growing on your tree of Christian profession.

But now I have received all that you sent and have an abounding surplus through that which you have sent by Epaphroditus, which gift has been like a sweet fragrance, a fragrant sacrifice, acceptable and well pleasing to God. You have given to me out of your poverty, but my God will supply all your needs

according to His abundant riches in glory by Christ Jesus. Now unto God and our Father be praise for ever and ever. Amen. Salute every saint in Christ Jesus. The brethren who are with me salute you. All the saints salute you, especially those who are in Caesar's palace. The grace of our Lord Jesus Christ be with you all. Amen.

# COLOSSIANS

## PAUL'S LETTER TO THE COLOSSIANS.

### CHAPTER 1.

#### THE PRE-EMINENCE OF CHRIST. Verses 1-29.

Paul, a special messenger or Apostle of Jesus Christ, by the will of God, and Timothy our brother, to the saints and faithful in Christ who are at Colosse. Grace be unto you, and peace from God our Father and from the Lord Jesus Christ. We thank the God and Father of our Lord Jesus Christ for you. We have prayed always for you since we heard of your faith in Christ Jesus, and of the love which you have to all the saints in the whole Church of Jesus Christ.

We also thank God because of the future certainty you have of Heaven, which place you have heard about before in the preaching of the truth contained in the Gospel message. This Gospel has come to you as it has come to others in all the world, and it has brought forth fruit in the world and also in you, since the day you heard of it and so got to know the truth about God's grace. You also learned this of Epaphras (Epaphroditus?), our fellow servant in Christ, who has been a faithful minister of Christ to you. He also told us about your great spirit-inspired love.

For this reason we also since the day we heard about it do not cease to pray for you and to desire that you might be filled with the knowledge of God's will and thus have wisdom and spiritual understanding, that you might walk worthily of the Lord, pleasing Him in all things, and being fruitful in every good work and constantly increasing in the knowledge of God: strengthened with all might according to His glorious power unto all patience and longsuffering with joyfulness: always giving thanks to the Father who has made us suitable to be partakers of the inheritance which is laid up for saints in the glorious light of Heaven, Who has delivered us from the powers of darkness, and has translated us into the Kingdom of His dear Son. In Whom we have redemption through His blood, even the forgiveness of sins—through His Son, I say, Who is the very image of the Invisible God, eternally existing before every creature, for by Him were all things created that are in Heaven and in earth, visible and invisible, whether they be kingdoms or sub-kingdoms or rulers and authorities: all things were created by Him and for Him. He is before all things and by Him all things hold together. He is the directing Head of the spiritual body, the Church: He is the eternally beginning One and also the first to rise from the dead in His glorified body, in order that in all things, both in His eternity and in His victory He should have the pre-eminence.

For it pleased the Father that in Christ, the Messiah, should all the fulness of God dwell and be revealed.

And having made peace through Christ's blood shed on the Cross God has by Him reconciled all things unto Himself whether they are things on earth or things in Heavenly spheres. And you who sometimes were separated from and at enmity toward God in your mind through wicked works, He has now reconciled through suffering death for you in His body, in order to present you holy and unblameable and un-reprovable in His sight. This will indeed take place if you continue in the faith, built in and fixed, and be not moved away from the truth of the Gospel, which you have heard, and which was and is being preached to every possible creature which is under Heaven—of which Gospel, I, Paul, am made a preacher. And I now rejoice in my sufferings for you, and complete in my own body those sufferings of Christ which were necessary in order that you and the Church at large might bear the message (daily sacrificial suffering not stoning suffering).

For which Church's sake I am made a minister according to the ordering of God whereby I have been chosen to pass the word of God on to the Gentiles in order to fulfil the promise of God's Word which has been a mystery hidden throughout the ages and generations, but is now made clear to the saints, namely: the absolute equality of Jew and Gentile in the enjoyment of the Gospel.

To all saints God wishes to make known the riches of this now revealed mystery among the Gentiles, which is simply that Christ is in you Gentiles as in believing Jews, and His dwelling in you is a certain proof that you will dwell in glory. This Christ is the One Whom we preach, warning and teaching every man with all the wisdom we possess that we may present every one perfect in Christ Jesus to the Father. Unto this purpose I labour, striving according to God's working, which worketh in me mightily.

### CHAPTER 2.

#### PRAYER AND EXHORTATION. Verses 1-23.

For I want you to know what a great prayer conflict I have for you saints at Colosse and at Laodicea, and for all those who have not seen me face to face, that your hearts might be comforted, being knit together in love and that you may be enriched by the acceptance of the mystery of God, and of the Father, and of Christ, in Whom are hid all the treasures of wisdom and knowledge (the mystery of course was the great mystery of Jew and Gentile being absolutely one in the call of the Gospel).

This prayer conflict is mine lest any man should deceive you with enticing words, for though I am

absent from you in the flesh yet I am with you in spirit, rejoicing with you, and beholding your orderliness and the steadfastness of your faith in Christ. As you have received Christ Jesus as Lord so walk daily under the sway of His control. Be rooted in Him and concreted together in Him, and so settled in the faith as you have been taught, abounding in the knowledge of your faith with great rejoicing.

Beware lest any man spoil you by superficial arguments of logic and worthless deceit, after the teaching of man, after the principles of this world and not after Christ.

For in Christ dwellerth all the fulness of the Godhead bodily, and you are full in Him, Who is the Head of all rule and all power, in Whom also you are separated in your life to Him, with a separation that is performed without hands, but you put off the old life of sinful living by having your life separated unto Christ. In symbol, you are buried with Him in water baptism—dead to the old life, but you are also risen again with Him through believing that the new life of Christ is given to you by the power of God Who raised Christ from the dead.

And although you were dead in your sins in your unconverted life, God has now quickened you together with Christ, having forgiven you all your trespasses, and blotted out the condemnation against you because you had not fulfilled the Law of Moses, and has taken the bill of condemnation away from you, nailing it to His Cross. (The figure behind this seems to be that of a man unable to pay his debt and doomed to imprisonment, but he puts the notice of his debt outside the door for the wealthy passers-by to see, and hopes that a generous hearted man will accept his debt, write his own name upon it, instead of the real debtor, and nail it to his own doorpost, so that the creditor will go to the wealthy man for payment).

And Christ, having taken away the power of revenge from evil principalities and powers, made an open show of the fact by rising from the dead. Let no man therefore condemn you concerning what you eat or drink, or whether or not you keep a holy day, or a monthly feast, or observe the seventh day. These things were only shadows of the real things and you fulfil them all by living your life in Christ and to His glory.

Let no man therefore rob you of your reward by teaching you to humble yourself by worshipping angels. For such men meddle with things which they know nothing about, and they are puffed up by their own supposed extra knowledge. They do not derive all their knowledge from Christ the Head, upon Whom the whole body with its joints and muscles depends for its strength and stability, and so grows with a divine growth into Christ's fulness.

Wherefore if you are dead with Christ to the principles of the world's self-righteous living, why, as though still living in the world, do you subject yourself to certain rules which can be summed up in the words, touch not, taste not, handle not. Yet these very things are finished as soon as they have been eaten or drunken. These things are only the commandments and doctrines of men which do indeed appear to be wise from the standpoint of will-power and excessive humility and harsh treatment of the

body, but are not any real value in controlling the flesh.

## CHAPTER 3.

### VICTORIOUS ALMS. Verses 1-25.

If you are truly risen with Christ then seek those things which are above—seek the things which belong to Heaven where Christ sits on the right hand of God. Set your affection on things above not on things on the earth. For you are dead to Godless things, for your life is hid with Christ in God. When Christ Who is our life shall appear in His glory then you will be with Him as partakers of His glory. Let the earthly members of your body be therefore dead as touching Godless things, such as sexual vice, uncleanness, excessive affection, desires for forbidden things, and a longing to have what belongs to others, which is as bad as idolatry. For because of these things the wrath of God will fall on those who disobey Him. You also once walked in these sinful actions when you lived constantly in a sinful state. But now also put off all these things, anger, ungovernable temper, revenge, blasphemy, filthy communications out of your mouth. Do not lie to each other seeing you have put off the old life with its deeds and have put on the new man, even the life of Christ, which is your old self made over again in the likeness of Him Who created you. In this new life it is not a question whether you are a Greek or a Jew, whether you are circumcised or not, whether you are a non-Greek or a savage, whether you are a slave or a free man, it is a question of a new life in Christ. Put on therefore as the holy and beloved elect of God a heart of mercy, kindness, humility of mind, meekness, patience, bearing with one another and forgiving one another if there is any quarrel between any of you. As Christ has freely forgiven you so do you freely forgive others.

Above all these things put on love, for love is the girdle which binds everything perfectly together. And let the peace of God have sovereignty in your heart, to the enjoyment of which all are called, and be sure and be thankful for all things. Let the truth about Christ make you rich by its dwelling in your heart whereby you become wise. Teach and exhort each other in psalms and hymns and inspired spiritual songs, singing in Holy Ghost power unto the Lord. And whatever you say in word or do in deed let it all be said and done in the Name of the Lord Jesus, giving thanks to God the Father by Him.

Wives, be obedient to your own husbands in the Lord, for this is right. Husbands, love your wives, and do not be bitter against them. Children, obey your parents in all things, for this is well pleasing to the Lord. Fathers, do not anger or tease your children, lest they get discouraged in the desire to please you. Servants, obey in all things your earthly masters, not simply being faithful when you are being watched, as mere men-pleasers do, but reverence God and do everything to please Him. And whatsoever you do let it be with the whole heart to please the Lord and not to please men, knowing that from the Lord you receive the reward of your eternal inheritance, for all your service should be to the Lord Christ. But if you do wrong you will be punished for it, for there is no respect of persons with God.

CHAPTER 4.

CHRISTIAN RELATIONSHIPS. Verses 1-12.

Master, give to your work-people those wages and supplies which are right and a proper return for their services. Remembering that you also have a righteous Master in Heaven. Continue in prayer, and watch as well as pray, and be grateful for everything. Not forgetting to pray for us that God will open to us opportunities for preaching so that we can plainly speak forth the revealed mystery in Christ, namely, that Jew and Gentile are absolutely equal in the Gospel call—a revealed mystery for which I am imprisoned for preaching. Act wisely towards those who are not saved, use your time to the best advantage. Let your speech be always helpful and in the best taste, so that you will be able always to give every man a suitable answer.

CONCLUSION. Verses 7-18.

My personal position Tychicus will explain. He is a beloved brother in the Lord and a faithful helper and fellow-servant in the things of the Lord. I have sent him to you that he may show forth his helpfulness toward you and find out how you are and comfort your hearts. I have sent him with Onesimus, a faithful and beloved brother, who is from your neighbourhood. They will tell you about the condition of things here. Aristarchus, who is a fellow prisoner with me,

sends you greetings, and also Mark, the nephew of Barnabas. (Concerning him I have already instructed you, that if he comes to you please give him a hearty welcome). Likewise Joshua, who is called Justus, and is also a Jew like Aristarchus, sends greetings. These are my only pleasant Jewish helpers in the Kingdom of God, who are a real comfort to me. Epaphras, who belongs to your neighbourhood, a true servant of Jesus Christ, also salutes you, and earnestly works for you by earnestly praying for you, to the end that you may stand perfect and complete in all the will of God. For I say concerning him that he has a great zeal for your welfare and for those of Laodicea and Hierapolis. Luke, the beloved physician, and Demas also greet you. Salute the brethren who are in Laodicea, and also Nymphas, and the Church which meets in his house.

And when this letter is read among you see to it that a copy of it is also passed on to the Church in Laodicea, and also that you read a copy of the letter I have sent to the Laodiceans. (This refers to either a lost letter or a copy of Ephesians which was sent also to the Church at Laodicea). Remind Archippus that he does not forget to fulfil the ministry which he has received from the Lord. This salutation is written by my own hand, and you will remember that my hands are chained hands. God's great help be yours. Amen.

# 1st Thessalonians

PAUL'S FIRST LETTER TO THE THESSALONIANS

CHAPTER 1.

INTRODUCTION. Verses 1-10.

Here is a letter from Paul, with the approval of Silas and Timothy, to the Church at Thessalonica, which is supernaturally in God the Father and in the Lord Jesus Christ. Divine help be with you and peace from God our Father, and the Lord Jesus Christ.

We always give thanks for you all and make mention of you in our prayers. We remember without ceasing your exercise of faith, your sacrificial service of love, and your patient waiting for the coming of our Lord Jesus Christ. You are always showing forth these things in the sight of our God and Father. We recognise, brethren, how you have been elected by God to salvation. For our preaching of the good tidings did not simply come to you in word only but also in power in the Holy Ghost and with much certainty. You recognised we preached to you for your own advantage and so you became followers of us and of the Lord. You received the word in the midst of much persecution, but that was more than compensated for by your joy in the Holy Ghost, so that you became examples to all that believe in Macedonia and Achaia. From you sounded out the word of the Lord, not only in Macedonia and Achaia but everywhere. Your faith in God is so well known that we do not need to say anything about you, for they all know what was the result upon you of our coming and preaching the Gospel; how that you turned to God from idols (that was your work of faith), to serve the

living and true God, (that was your labour of love), and to wait for His Son from Heaven (that is your patience of hope). Whom God has raised from the dead, even Jesus of Nazareth, Who has delivered us from future wrath.

CHAPTER 2.

PAUL'S EARNESTNESS AND EXAMPLE. Verses 1-20.

You yourselves know, brethren, that our coming to you to preach the gospel was not in vain. But although we had been persecuted many times before and were shamefully treated at Philippi, yet we were bold in the power of God to preach to you the Gospel in the midst of much opposition. Our exhortation to you was not in a deceitful way nor concerning a licentious way of living, nor of making promises that could not be fulfilled, but as we were allowed by God to be entrusted with the glad tidings of acceptance with God for Gentile as well as Jew, so we spoke, not in order to please man but to please God Who is the Judge of our hearts. For neither at any time did we try to win you by flatteries nor by a desire to get something from you for nothing. God is our witness concerning this. Nor did we seek praise of men, neither from you nor any others, when actually we might as Apostles of Christ have asked you to support us. But we acted gently amongst you, even as a nursing mother nourisheth her children. So being full of affection toward you we were willing to give to you not only the Gospel message, but also to lay down our lives



for you because you are dear to us. And you remember, brethren, our sacrificial service and our burdened prayer for you, for we laboured night and day because we would not be an expense to any one of you. It was under these circumstances we preached the Gospel to you, for you are witnesses and God also, how in holiness and righteousness, and above all suspicion we behaved ourselves among you. And you know how we exhorted and comforted and warned every one of you as a father toward his children, to the intent that you should walk worthily of God Who has called you to His Kingdom and the enjoyment of all His glory. For this cause we thank God without ceasing because when from us you heard the word of God you received it not as the word of man but as it is indeed the very word of God, which fruitfully worketh in those who believe in it.

You brethren became followers of the Churches of God in Judea, who by faith are in Christ Jesus, for you also have suffered for your witness from your Grecian countrymen even as the Jewish Christians have suffered from their Jewish people. These Jews not only killed the Lord Jesus and their own prophets and have persecuted us, chasing us from their cities, but they do not please God, neither do they please men.

They forbid us to speak the word of salvation to the Gentiles and so they have crowned all their previous sinfulness by this crowning act, and the wrath of God will come upon them to the uttermost. But we, brethren, being caused to leave you for a time not in heart but in presence, have with a very great desire longed to see your faces again.

Because of this we would have come to see you again, yea, I would have come several times, but Satan hindered us. (Note Satan's hindering was overruled, for instead of just a passing visit they received a letter which has blessed the whole Church of God throughout the centuries). Now what is our hope and our coming joy and our coming glorying? Will it not be when we are with you when the Lord Jesus Christ comes again. For you are indeed our glory and joy.

### CHAPTER 3.

#### THE APOSTLE COMFORTED. Verses 1-13.

Wherefore when we felt that something must be done I thought I would stay at Athens alone, and I sent to you Timothy our brother, God's minister, and our fellow labourer in the glad news of Christ. We sent him that he might establish you and comfort you concerning your faith, and that nobody should be discouraged by persecution, for you should understand that such experiences must be expected, for when we were with you we told you that you would surely suffer trial. It has come to pass as we said.

Because of all this I felt I must find out how you were getting along for there was just a faint fear with me that Satan might have successfully tempted you, and our efforts on your behalf proved useless. But when Timothy came back from you and brought us good news of your faith and love and that you had hearty feelings towards us and longed to see us as much as we longed to see you, then we were comforted by the news we heard concerning your faith.

Life is worth living to us if you stand fast in the

Lord. How great is our thanks toward God because we can rejoice before Him over your faithfulness. Night and day we pray much that we may see you face to face and that we may fully supply that which is lacking in your faith. Now may God the Father and our Lord Jesus Christ open up the way for us to come to you. And the Lord make you to increase and superabound in love one toward another, and toward all men, even as we do toward you, in order that your hearts may be forever fixed in perfect holiness before God our Father, when the Lord Jesus, with the saints already departed, comes to rapture the remainder to Himself.

### CHAPTER 4.

#### HOLINESS AND HOPE. Verses 1-18.

Again we beseech you, brethren, and exhort by the Lord Jesus, as having heard of us how you should live, that you should increasingly live as we have told you. For you know what we told you to do in the name of the Lord Jesus. For this is the will of God even holiness of living, that you should keep from all wrong and lustful living, and that every one of you should know how to maintain his sexual honour, not with sexual abuse and misuse as with the Gentiles who do not know God. Also that no man goes beyond what is proper and defrauds his fellow men in anything, because the Lord is the avenger of all who do this, as we have also warned you before in our witness to you. God has not called us to unclean living but to holy living. He therefore who rejects a holy life rejects not simply man but rejects God, Who has given to us His Spirit to make us holy.

But concerning brotherly love you do not need that I write to you for you yourselves are taught by God to love one another. And indeed you do love all the brethren which are in Macedonia, but I plead with you that you increasingly love everybody, and that you live a quiet contented life, carrying on your own business, and working with your own hands as we commanded you, in order that you may be able to pay everybody their just debts and that you yourselves may not lack any necessary things.

But I would not have you to be ignorant, brethren, concerning those who have died and whose bodies are sleeping in the dust of the earth. I do not want you to sorrow concerning those who have died as people sorrow who have no hope of seeing their loved ones again. For if we believe that Jesus died (and we do believe this) and rose again (and we believe this also), then those whose bodies are asleep and whose souls are with Jesus will God cause to accompany Him when the Lord Jesus comes again. For this we say to you on the authority of the Lord that those of us who are alive and remain unto the Lord's coming will not rise to Him in our ruptured bodies sooner than those who are already asleep in Him. For the Lord Himself will descend from the highest Heaven with a shout of triumph and command, and the voice of the archangel Michael will be heard commanding our bodies to arise, and the supernatural trump of God will be heard calling us all to Him (see *Rod. 19, 16*), and the dead in Christ will have their bodies raised and reunited to their spirits first and then we who are alive and remain on earth will suddenly be caught up together with them and pass through the clouds

and meet the Lord in the aerial Heavens, and from that time we shall ever be with the Lord. Wherefore comfort one another with these words.

## CHAPTER 5.

FINAL EXHORTATIONS. Verses 1-28.

But of the time and date when this will take place you will not expect me to write to you, but you have been perfectly instructed to the effect that the Day of the Lord—the day when in judgment He returns to the earth—will come as a thief in the night. For when people are saying, peace and safety, then sudden destruction will come upon them, just as travail comes suddenly upon a woman—and the world will not escape. But you, brethren, have nothing to do with the darkness, so that the Day of Christ—when the Lord comes to the air for His own—will not come upon you like a thief. You are all the children of the light and belong to daylight experiences. We are not of night-time experiences and have nothing to do with darkness.

Therefore do not let us sleep as those who belong to the night of Christ's coming to the earth, but let us watch and be sober as those belonging to the Day of Christ's coming to the air. For those who sleep do so at night time, and those who get drunk likewise, generally speaking, do so at night. But let those of us who are of the day be self-controlled in all things, putting on the breastplate of faith and love: and as a protection for the mind from all doubt and depression put on the certain hope of our full salvation in Jesus Christ. For God has not appointed us to suffer wrath when Christ comes to the earth, but He has

appointed us to obtain the fulness of salvation, when the Lord Jesus Christ comes to the air, for Christ died for us that whether we live or die we are alive with Him. Wherefore comfort each other and build each other up in the faith even as you are already doing. (The "Revelation" can be looked upon as the right stage of Christ's coming and the "Rapture" as the day stage).

And we beseech you, brethren, to recognise those who with self sacrifice teach you faithfully and shepherd you in the Lord. Esteem them very highly in love for their work's sake. And be always at peace among yourselves. Now we exhort you, brethren, warn those who do not maintain rules of love; comfort the feeble-minded, and be supports to the weak. Be patient toward all men. See that none return evil for evil to any man, but ever follow that which is good, both in your own company and when you are in the company of others. Rejoice evermore. Pray without ceasing. In everything give thanks, for this is the will of God in Christ Jesus concerning you. Do not quench the Holy Spirit. Despise not the gift of prophecy. Test all things. Hold fast that which is good. Abstain from all appearance of evil. And may the very God of peace make you completely holy, and I pray God that your whole spirit, soul and body, will be preserved blameless unto the coming of our Lord Jesus Christ.

Faithful is God Who has called you, Who will also give you constant grace unto victory.

Brethren, pray for us. Greet all the brethren with a holy kiss (such was the custom in those days). I ask you in the Name of the Lord that this letter shall be read unto all the Christian brethren. The grace of our Lord Jesus Christ be with you all. Amen.

# II Thessalonians

PAUL'S SECOND LETTER  
TO THE THESSALONIANS.

## CHAPTER 1.

GRATITUDE AND PRAYER IN THE LIGHT OF  
CHRIST'S COMING.

Verses 1-12.

Again Paul writes to the Church of the Thessalonians, which he describes as in God our Father and the Lord Jesus Christ. Once more he associates Silas and Timothy with himself in the letter.

Grace to you and peace from God our Father and the Lord Jesus Christ. We are forced to give God thanks for you brethren, because of the great increase in your faith and also in your abounding love one to the other.

So that we gladly rejoice over you as we tell in the Churches of God about your patience and faith in all the persecutions and trials which you experience. Which is an obvious proof of the righteous judgment of God in calling you into His Kingdom, for which you are prepared to suffer. It is also a right thing for God to inflict punishment upon those who persecute you.

You who are troubled with persecution will be resting with us when the Lord Jesus will be revealed from Heaven in company with His mighty angels, in

flaming fire punishing those who refuse to know God, and who refuse to obey the Gospel of our Lord Jesus Christ. These will be punished with everlasting destruction from the Lord's presence and His glorious power, when He will come to be exalted in His saints and worshippingly admired by all those who believe, in which you will be included, because you have heeded our testimony concerning Him. (The coming of the Son of God can be looked upon as One Coming in three stages: 1. *His Dawn Coming*, when He was gradually revealed as the Messiah from His conception at Nazareth to His public ministry, death, resurrection and ascension. 2. *His Daylight Coming*, when He comes to the air and His saints are caught up to meet Him. 3. *His Night Coming*, when as a thief He comes in the night of the world's history to punish the world for its disobedience).

Because of this we pray continually that God will count you worthy of His calling and fulfil in you all the good pleasure of His goodness, and give you all that comes to those who exercise powerful faith: that the Name of our Lord Jesus may be exalted in you and your name exalted in Him, through the grace that comes through our God and the Lord Jesus Christ.

CHAPTER 2.

EXHORTATIONS IN THE LIGHT OF CHRIST'S COMING.

Verses 1-17.

Now we beseech you brethren in the light of the Lord Jesus Christ's coming to the air and our gathering together to Him, that you be not quickly shaken in your mind or troubled by supposed prophecy, nor by teaching, nor by a forged letter as from us, as to believe that the day of the Lord is right at hand. Let no man deceive you in any way, for the day of the Lord—the day when He comes to the earth in judgment—shall not come except there is a big falling away from the faith in Christ first, and the Man of Sin (who heads up in himself the Sin of Man) be revealed, the incarnation of the devil, the counterfeit of the incarnation of the Son of Man. He will oppose God and set himself up as one higher than any god or anything that is worshipped. To such an extent will he exalt himself that he will actually sit in the Temple of Israel (rebuilt during the Great Tribulation period) and be well seen to show forth that he himself is God. You will remember I told you this when I was with you. And now you know what hinders the coming of the day of the Lord.

The great mystery of iniquity is already with us but it will not be fully revealed until the Holy Spirit in the Church of Jesus Christ is withdrawn with the raptured Church. When the Holy Spirit in the Church, Who prevents the manifestation of the Man of Sin, is taken away, then the Wicked one (the incarnation of Satan, the man of sin) will be revealed, whom the Lord will destroy by supernatural words from His mouth and His glorious supernatural power when He returns to the earth. He will destroy the one who is inspired by Satan and exhibits power in signs and deceptive miracles. He will likewise in righteousness destroy those who have refused salvation and are doomed to destruction, because they refuse to listen to saving truth.

For this reason God will punish them even more and send them the strong delusion that they will believe a lie, and they all together will be condemned because they would not believe the truth, owing to their finding pleasure in sin. But we are bound to give thanks always to God for you, beloved brethren in the Lord, because God chose you, and through the separating power of the Holy Ghost you have entered into salvation through believing the truth. He openly called you to the obtaining of a glorious present and future salvation which is in our Lord Jesus Christ through the glad tidings we were enabled to preach to you. Therefore, brethren, be steadfast, and hold

firmly the teaching which you have been taught from us both by word of mouth and written letter.

Now our Lord Jesus Christ Himself, and God, even our Father, Who has loved us and given us everlasting solace and hope through grace, comfort your hearts and establish you in every good word and work.

CHAPTER 3.

FINAL WORDS, Verses 1-18.

Finally, brethren, pray for us, that the word of the Lord may have free course and be greatly blessed, even as it is with you. Pray that we may be delivered from unreasonable and wicked men, for many around us have no faith in God. But the Lord is faithful Who will establish you and keep you from evil. And we have confidence in the Lord's working on your behalf, and believe that you are doing and will continue to do the things which we command you. And the Lord direct your hearts into the fulness of love for God and into the patient waiting for Christ.

Now we command you brethren in the Name of our Lord Jesus Christ that you withdraw yourselves from every professing Christian who walks disorderly and not after the instructions which we have given. For you know well how you ought to follow us, for we do not behave ourselves in a disorderly way among you. Neither do we have food from you without payment, for we work very hard by day and by night that we should not be costly to any one of you. Not because we have not the right to our support, but we wanted to be an example to you that you would follow us and work for your own living, for even when we were with you we told you that if any man would not work then he had no right to be fed. For we hear that there are some who move about among you who are disorderly and do no work, but are busy minding other people's business. Now to such we command and exhort in the Name of the Lord Jesus that with quietness they shall eat their own bread. But as far as you are concerned brethren, keep on doing well. If any man does not obey our words as commanded in this letter then mark that man and have no fellowship with him, that he may feel ashamed.

But do not reckon him to be an enemy but exhort him as a brother. Now the Lord of peace Himself give you peace, always, by all means. The Lord be with you all.

The parting greeting is in my own hand-writing which is a proof of having actually sent this letter—and is a confirming custom of mine in every letter which is sent out by my dictation. The grace of the Lord Jesus Christ be with you all. Amen.

# TIMOTHY

## PAUL'S FIRST LETTER TO TIMOTHY.

CHAPTER 1.

WARNINGS AND REQUIREMENTS.

I, Paul, am writing this letter. I am the Paul who was made an Apostle of Jesus Christ by the definite command of God—the God Who is our Saviour from the guilt and power of sin. The Lord Jesus Christ Who is our Hope, because we are expecting Him to come again the second time—also confirmed my Apostleship.

I am writing unto you, Timothy. You are my own son in the faith. You are my spiritual son, because it was the words from my lips which resulted in you being born of God. I pray that the grace which covers our sins, and the mercy which removes our miseries, and the peace which contents the heart, which come from God the Father and from the Lord Jesus Christ the Son, may be yours. As I earnestly asked you when I was on my way to Macedonia to stay at Ephesus,

in order that you might exhort some to only teach my doctrine concerning the gospel of Jesus Christ, and not to listen to fables, and to spend time on tracing endless Jewish and so-called angelic pedigrees, which only create argument and strife, instead of building up Christian character, so I now ask you to continue.

The purpose of the Law of Moses is to bring us to a position of pure-hearted love, a peaceful conscience and an honest and real faith. But some who have lost sight of the true reason for the Law have swerved aside and are now all argumentative talk. They desire to be teachers of the law and yet are ignorant of the law, for they have overlooked the real purpose of the law.

We well know the law is good if it is used for its intended purpose. We know that the law is not given for those who are righteous in life. It is given for those who want to be lawless and self-pleasing, who wish to be unlike God, who wish to blaspheme, who want to murder father and mother, and who are man-slayers generally. It is given for adulterers and the hateful, for those who misuse their bodies with other men and women, for unlawful slave-dealers, for liars, for false witnesses, and for anyone else who does things contrary to the glorious glad tidings of righteousness which were committed to me as a sacred trust by the perfect and beautiful God Himself.

I thank Christ Jesus our Lord for allowing me to receive such a sacred trust—for He counted me trustworthy. And I also thank Him for putting me into the ministry, despite the fact that previously I blasphemed His Name, persecuted His followers, and injured His cause. But I was mercifully dealt with, because I did it ignorantly—for honestly I did not believe in Him.

But then the grace of God came to me in overflowing fulness, and resulted in me being filled with faith and the love which floods the hearts of those who believe in Christ Jesus.

This certainly is a true saying and worthy for all to receive, that Christ Jesus came into the world to save sinners, of whom I feel I am the chief.

However, it was for this cause I obtained mercy, that, first of all in me—the chief of sinners—Jesus Christ might show forth His limitless patience in order that I might be an example and an encouragement to those who should afterwards be inclined to believe on Him and receive Heavenly everlasting life.

In view of this I must write a doxology of praise: Now unto the eternal King, deathless, invisible, the completely wise God, be praise and glory for ever and ever. So may it be!

Now Timothy, I come to a very important part of my letter. I am now giving to you a solemn and sacred charge and trust. That you are worthy for such a trust and the chosen one to receive it was made clear to me by the Church prophets who spoke to me under inspiration concerning you many years ago. The reason for this special charge and trust is that you might war a victorious warfare, holding to the faith and preserving your righteousness of character, which, sad to say, some have lost. They have turned aside from the faith, and as a consequence have lost their righteousness of character, and are like a ship wrecked at sea. Hymenæus and Alexander are two of these. I have ceased to pray for them and

left them in the hands of Satan, that their terrible expenditure will at last cause them to repent of their blaspheming.

## CHAPTER 2. SACRED CHARGES.

I first of all charge you to teach that utterance to God—prayers, special requests, and gratitude, be made for all men. Speak thus to God about Kings and all those who are in governmental authority, asking that we may lead a quiet, peaceful life, doing what God would have us do and being honest toward all men. To supplicate thus is pleasing to God our Saviour, for He wishes all men to be saved and to come unto the knowledge of the truth—that there is only one God, and only one go-between between God and man, the One Who Himself became man, the man Christ Jesus. He gave Himself on the Cross, a ransom for all, which was proved in the appointed time, by His resurrection from the dead.

To proclaim this message, I was ordained by God a preacher and an Apostle—one who should teach this message to the Gentiles faithfully and truthfully. I am speaking the truth in the Name of Christ. I am not lying, as some would say.

My will, therefore, is that men shall pray everywhere, lifting to God holy hands without outward anger or inward bitterness.

My will also is that women shall dress themselves quietly, without pride or showiness; not with showy hair decorations, gold, pearls and expensive clothing. But let their beauty be seen in their good works, which is the fitting thing for those who profess godliness.

Let the woman learn with a meek spirit. I do not permit a woman to teach or exercise authority over a man. She must be quiet and meek in spirit. I teach this because Adam was first made, then Eve, and consequently Adam was given the place of authority.

In addition, it was not Adam who was deceived by Satan. It was the woman, and she was the first to transgress against God.

The punishment for the transgression was, for one thing, that in sorrow she should bring forth children. Nevertheless, she shall be saved from death at the time of child-bearing, if she and her husband live together, with faith in God and in love, purity and self-control toward each other.

## CHAPTER 3. OVERSEERS AND DEACONS.

It is certainly true to say that if a man desires the position of an overseer in the Church his desire is commendable. An overseer, however, has great responsibilities. He must be blameless in character, the husband of one wife, watchful against sin. He must be of good temper, of modest behaviour, hospitable and a clear teacher.

He must not be an immoderate drinker, nor a fighter, nor a grasper after unclean money; but he must be patient, not a trouble-maker, nor anxious for that which does not belong to him.

He must rule his own house well, having children that are obedient and pious. (If a man does not know how to rule his own house well, how can he know how to rule the house of God?)

He must not be one recently converted, lest he gets lifted up with pride, and falls into the same condemnation as the devil.

Also he must have a good reputation from those outside the Church, lest he come under justifiable reproach, and losing heart gets trapped by the devil.

In the same way the deacons, or servants of the Church, must be dignified, not double-tongued, not drunkards, nor grasping after unclean money. They must believe in the revealed mysteries of the Gospel with real sincerity of heart.

Let deacons first be tested; then, after they have been found blameless, let them be placed in office.

Deaconesses, in the same way, must be sober-minded women; not slanderers, but in every way temperate and trustworthy.

Let the deacons be the husband of one wife, ruling their children and their houses well. Those who fill the deacons' office will gain for themselves an honourable position and great courage in standing openly for Jesus Christ. I am hoping to come to you shortly, but lest I should be delayed, I am writing these things to you, so that you may know how to act in the house of God, which is the assembly where the living God manifests Himself. The Church is as the pillar and foundation of a monument, which lifts the truth into prominence.

No doubt these things, belonging to God, are very mysterious. God, as Christ, was revealed in human flesh. His claims were confirmed by the Holy Ghost. He was seen of angels. He preached unto Gentiles as well as Jews. Some in the world believed in Him; then He was received up into glory.

#### CHAPTER 4.

##### SPIRITUAL EXHORTATIONS.

Now the Holy Ghost definitely says that in the latter days some believers will depart from the faith, because they will give heed to false spiritual teachers and the teachings of demons. These who have thus departed from the faith will, under a guise of holiness, speak forth lies, their conscience will have no feeling, just like scars which have been burnt in by a branding iron. They will forbid marriage as an unholy thing, and forbid certain foods which God has created to be received with thanksgiving by those who believe in His truth. For every creature created by God for food is good and not to be refused, as long as it is received with gratitude, for such food is declared clean by God, and is experimentally made clean and nourishing to us by our asking God's blessing on it. If you remind the brethren of these things, you will be a reliable minister of Jesus Christ, yourself strengthened by the message of faith and sound doctrine to which you have attained. Refuse ungodly and old wives' fables, and occupy yourself with things that make for godliness.

Bodily exercise profits only for a little while, but godliness profits for time and eternity. To so speak is true and worthy of full acceptance. It is for this reason that we toil for God and calmly suffer persecution, because we know that all men owe a great debt to Him, especially those who truly believe in Him.

These things that I have spoken unto you, command and teach. Don't let anyone despise you because you are young; but be a mature example to all believers in your words, in your walk, in your love,

in your spirit, in your faith and in your purity.

Until I come, give special attendance to the public reading of Scripture, to exhortation, and to teaching true doctrine.

Don't neglect the gift of preaching and teaching, which is in you, and declared to be yours by prophetic utterance when the hands of the elders were laid upon you.

Meditate carefully upon these exhortations of mine: be wholly absorbed by them, that your development may appear to everybody.

Watch yourself and the doctrines you teach; continue to believe in these doctrines, for in doing this you will save yourself and those whom you teach from falling into error and condemnation.

#### CHAPTER 5.

##### TACTFUL NECESSITIES.

Do not harshly rebuke an older man, but plead with him to do right as if you are a child pleading with his father. Then entreat the younger men to do right, just as though they are your brothers. Plead with the older women as a child pleads with its mother. In pleading with young women, see that you do it with complete propriety. Place a real value on widows that are really acting with that meekness and wisdom which becomes widows. Put a value on them in the sense that you help them financially, and in the sense that you use them for spiritual service. If a widow have grown-up sons and daughters or nephews, then let these prove their practical Christianity at home by helping to support their parents or aunts. To do so is right and acceptable with God.

One who is truly a widow in name and action puts her full trust in God, and continues in prayerful requests and communion night and day. But one that lives in careless pleasure is really dead to God, even while she lives. Tell widows about these things, in order that they may live blameless lives.

If relatives do not provide for their widowed relatives, especially a son for his mother, then he has denied his Christianity, and acted worse than one who does not know God. Let no widow under sixty be included in the special Church roll of widows. A widow on this special roll must only have been at any one period the wife of one man. She must be well reported of for her charitable deeds. She must have satisfactorily brought up children. She must have been hospitable to strangers, and humbly cared for the saints of God. She must have been generous in relieving the distressed, and faithfully followed every good work.

But don't put young widows on the special Church roll, for if they backslide (as they may do) from Christ, they will marry again, and so come into condemnation because they have drawn back from their vow never to marry again, in order to give their time to the service of Christ. Also they easily learn to idle their time, wandering about from house to house, and not only are they idle, but they become gossip and busybodies, speaking things which are not right.

I advise (generally speaking) that young widows marry again, have children, rule in the home, and give no occasions for opposers to speak reproachfully. Some have already turned aside after Satan, and have brought reproach upon themselves.

If any believing man or woman has a widowed mother or grandmother, then let him or her support them, and let not the Church bear the expense, so that the Church may have funds to relieve those who are truly widowed and friendless.

Let the elders who rule well be specially honoured—especially those giving their full time to teaching the Scriptures and the doctrines of Christ. Let them be properly financially supported for Scripture says, "You shall not muzzle the ox that treads out the corn." It also says, "The labourer is worthy of payment."

Against an overseer do not even consider any charge, until it is confirmed by two or three witnesses.

Those who sin rebuke openly that others may fear.

I charge you before God and the Lord Jesus Christ and God's chosen angelic ministers that you do these things without considering one above another, so that nothing is done out of personal likes and dislikes. Do not ordain any man suddenly. Neither get mixed up with other people's evil ways. Keep yourself free. Don't however be over ascetic—it is not necessary to habitually drink only water, you may use pure wine in moderation (just as I have allowed concerning the elders and the deacons) in order to nourish and strengthen you against your physical weaknesses.

You need to watch carefully, because although the sinfulness of some is very plain, and the judgment is immediate; in the case of others it is hidden and punishment is delayed. It is just the same with good works, some are quite obvious, but others are hidden for a time although ultimately they become plain.

## CHAPTER 6.

### WHOLESOME EXHORTATIONS.

Let Christian servants who are under the yoke of slavery treat their unsaved masters with honour, that God's name and teaching be not ridiculed.

Do not let those who have Christian masters treat their masters with undue familiarity, simply because they are in the same spiritual family. Let them rather serve them more faithfully because those masters who are profited by such faithful service are believers in Christ. These things teach and exhort.

If any man teaches otherwise to this teaching and does not consent to Christ's wholesome instructions, and to God given teaching, then he is a simpleton, knowing and doing nothing except wasting time and energy about silly questions and the over-precise meaning of words, which result in angry quarrelsomeness, insinua, wrong thoughts about each other, and evil arguments between men of impure mind, who are

empty of the real truth and use godliness as a means of gaining money. From such withdraw yourself.

The real gain however is godliness that is expressed by contentment of spirit with whatsoever we have. When we were born we brought nothing into this world; when we die we shall take nothing out. If we have just enough food and raiment let us be content. Those that yearningly seek to be rich give way to temptation and get trapped in Satanic snares and drop into many kinds of foolish and harmful lusts, which overwhelm men in earthly disaster and eternal destruction. A wrong desire for money is a root of all kinds of evils. Through grasping after money some have tragically turned aside from the faith and filled themselves with sorrows that hurt like a spear.

But as for you, O man of God, flee from these things and pursue after righteousness, godliness, faith, love, patience, humility. Fight the good fight of faith. Grasp not money but grasp eternal life. It was for this purpose you were called of God, and to which call you promised to be true when before many witnesses you were ordained by the elders to the ministry of Christ. I give you this solemn charge in the sight of God, the giver of all life, and before Jesus Christ who before Pontius Pilate boldly witnessed to his faith, that you obey this commission, I have given you, with spotlessness of inward character and blamelessness of outward life until the second coming of our Lord Jesus Christ, who when He comes will clearly show who is the only glorious and omnipotent ruler, the King of all kings, the Lord of all lords, the only one who is not liable to death, who dwells in such glorious light that no human being dare approach—the one who no earthly human being has seen nor can see; and the one to whom eternal honour and authority belongs. Even so—to these words let us agree. Definitely tell those who are rich in this world's goods that they must not be proud, and must not rely upon their insecure riches, but they must rely on the living God, who is the giver of all our rich enjoyments. Tell them to do good deeds, and to be wealthy in kind actions, willing to give to the needy, and to be sociable. Let them spend their riches by laying for themselves that which will be a solid foundation for the eternal future, that they may lay hold of eternal life and not live for this earthly life.

O Timothy, be true to that which is committed to your trust—avoid doubtful and useless arguments and the so called contradictions of science, which some have accepted and so gone astray from the faith. May God's rich spiritual supplies be given to you. So be it.

# TIMOTHY

## PAUL'S SECOND LETTER TO TIMOTHY.

### CHAPTER 1.

#### GREETINGS AND REMINDERS. Verses 1-18.

Paul, chosen to be a special messenger or Apostle of Jesus Christ by the will of God, for the purpose of proclaiming life in Jesus Christ. To Timothy, my beloved spiritual child, may grace, mercy and peace from God the Father and Christ Jesus our Lord, be yours.

I thank God, Whom I serve, even as my forefathers did, with a pure conscience, that without ceasing I remember you in my prayers night and day.

I greatly desire to see you and I know your painful longing to be with me. To see you would give me much joy for I call to mind the genuine faith which is in you, and first was seen in your grandmother, Lois, and then in your mother, Eunice, and now I am



persuaded, in you also. Wherefore I wish to remind you to stir up the spiritual gifts of office of pastor and teacher which were given to you when I laid hands upon you in the name of the Lord. For God has not given us the spirit of fear, but He has given us the spirit of power and love and wisdom. Do not therefore be ashamed of the truth in Christ Jesus, nor of me who am a prisoner for His sake. But share with me the afflictions that come to those that preach the glad tidings of the power of God, Who has saved us from sin and called us to holiness, not because of our good works, but because of His own determination and goodness which was settled for us in Christ Jesus even before the world began. But now it is all made clear by the coming of our Saviour Jesus Christ, Who has done away with the rule of death and has brought spiritual life and eternal immortality to light through the gospel. To declare this message I am appointed a preacher and a pioneer Apostle and a teacher of the truth of salvation to the Gentiles, for which cause I suffer these present sufferings, nevertheless I am not ashamed for I truly know the trustworthiness of the One in Whom I have believed, and am persuaded that He is able to keep all that I have committed to Him unto the day when I shall see Him and enter into the fullest expression of immortality.

Hold fast the sound teaching which you have heard from me concerning faith and love which is in Christ Jesus. That spiritual position and equipment which was given to you keep intact by the power of the Holy Ghost Who dwells in us.

Know this, that all those in Asia Minor whom I trusted so much have ceased to keep in fellowship with me, amongst whom are even Phygellus and Hermogenes. The Lord have mercy upon the family of Onesiphorus, for he oftentimes comforted me and was not ashamed of my being chained as a prisoner. But when he was in Rome he sought me out very diligently until he found me. The Lord grant that he might find mercy from the Lord in the day of Christ, for you also know in how many things he ministered to me when I was at Ephesus.

#### CHAPTER 2.

##### CHRISTIAN DOCTRINE AND DUTY. Verses 1-26.

Therefore, my spiritual son, be strong through the grace flowing to you from Jesus Christ. The things you have heard concerning my teaching from many witnesses pass on to faithful men, who will be able to pass it on to others. Endure hardness as a good soldier of Jesus Christ. No fighting man weakens himself by binding himself to domestic life. He does not do so because he supremely wishes to please him who has chosen him to be a soldier. And if a man strive for victory in a race he does not get the laurel crown of the victor unless he obeys the rules. The farmer is the first to be partaker of his harvest. He satisfies himself with the same food which will satisfy others. Meditate over what I am saying and the Lord give you discerning wisdom.

Remember pre-eminently that Jesus Christ, the descendant of David, was raised from the dead according to my doctrine. Because I preach this I am imprisoned, but the Word of God is not imprisoned. Therefore I willingly endure all these sufferings for the sake of bringing blessing to God's own people, in order that they may possess their salvation which is in Christ

Jesus, with eternal bliss and happiness as the result. It is a true saying that if we die with Him then we shall also live eternally with Him. If we suffer with Him we shall also reign with Him. If we deny Him He will also deny us. If we do not believe in Him then He must faithfully punish us. He cannot act wrongly. Put others in mind concerning these things, and tell them not to waste time over profane arguments which only side track the hearers. Study to show yourself approved unto God, a workman that needs not to be ashamed, rightly dividing the Scriptures—the truth of God. Shun worldly and useless arguments, for they only lead to more ungodliness. Those who waste their time in these useless arguments spread death around: of whom are Hymeneus and Philetus, who concerning the truth have greatly erred, saying the resurrection will not take place again, and they overthrow the faith of some. Nevertheless the foundation of God is not moved. It is sealed for ever, and the Lord knows those who stand upon the foundation.

Let every man that names the Name of Christ depart from evil. But remember that in a big house there are not only vessels of gold and silver but also the commoner ones of wood and stone. Some are for very important positions; others are used out of sight. If a man cleanse himself from evil things then he will be a vessel unto honour, cleansed and suitable for his master's use, and ready for every good work. Flee from youthful lusts, but follow after righteousness, faith, love, peace, in the company of those who call upon the Lord with a pure heart. But foolish and stupid arguments avoid, knowing that they only lead to strife. And the servant of the Lord must not strive, but be gentle to all men, apt to teach, and patient, in meekness teaching those who oppose themselves, hoping that God will grant them repentance unto the acknowledgment of the truth and that they may be reclaimed from the snare of the Devil, who has trapped them alive and just as he willed.

#### CHAPTER 3.

##### THE LAST DAYS. Verses 1-17.

I want you to know this that in the last days perilous times will come, for men will not love God nor others, they will only love themselves; they will be covetous, boasters, proud, blasphemers, disobedient to parents, ungrateful, unholy, without natural affection, breakers of promises, false accusers, immoral, fierce, despisers of good people, traitors, self-willed, godlessly clever, lovers of pleasure more than lovers of God. They will have a form of Godliness but deny the power of God. From such people turn away. For these are the kind of people who obtain crafty entrance into homes, and lead captive silly women, who indulge in sin and who are led away through divers lusts, who are ever learning and never learning vital truth. Now as Jannes and Jambres (names traditionally given to magicians of Exodus 7:11) withstood Moses, so do these also resist the truth. They are people of corrupt minds, unable to understand the truth of faith in Christ. But they will come to an end, for their folly will become clear to all, just as the folly of Jannes and Jambres became clear. But you have fully known my teaching, manner of life, purpose, faith, longsuffering, love, patience,

persecutions, and afflictions which came to me at Antioch, Iconium and Lystra. You know they were terrible persecutions, but out of them all the Lord delivered me.

Yes, and all who live Godly lives in Christ Jesus will suffer persecution, and evil men will wax worse and worse, deceiving and being deceived. But continue in the things which you have learned and have been assured of knowing that you have learned them from trustworthy lips, and that from a child you have known the Holy Scriptures, which are able to enlighten us regarding eternal salvation, which is by faith in Christ Jesus. All Scripture is given by inspiration from God, and is profitable for doctrine, for proof, for correction, for instruction in righteousness, that the man of God may be perfect, perfectly equipped for all good works.

#### CHAPTER 4.

##### CLOSING INSTRUCTIONS. Verses 1-22.

I, therefore, give you a solemn charge, before God, and the Lord Jesus Christ, Who will judge the living and the dead at the time of His return and the setting up of His Kingdom. Preach the Word of God. Be instant in season and out of season. Show people where they are wrong; rebuke them if necessary. Patiently exhort and teach. For the time will come when people will not listen to sound teaching, but in accord with their own godless desires they will employ teachers who please them and amuse them, and they will turn away their ears from the truth and listen to fables.

But watch in all things. Bravely endure suffering. Do the work of an evangelist. Fulfil your ministry to the full. I am now ready to die as a sacrifice unto God. The time of my departure is at hand. I have

fought a good fight. I have run my race. I have kept the faith. Henceforth there awaits me a crown of righteousness which the Lord the righteous Judge will give me at the day when I see Him. But not only give to me, but give to all those who love His coming and presence.

Try hard to come to me soon. For Demas has left me, having loved this present world, and has gone to Thessalonica. Crescens has gone to Galatia, Titus has gone to Dalmatia. Only Luke is now with me. If possible bring Mark with you, for he is profitable to me in the ministry. I have sent Tychicus to Ephesus. Please bring the cloak with you that I left at Troas with Carpus. And bring the books, especially the parchments. Alexander the copper-smith did me much evil; the Lord will reward him according to his deeds. You will be careful of him also, for he has bitterly withstood our message. At my first appearance before Caesar nobody stood by my side. All forsook me. I pray that it may not be laid to their charge. Notwithstanding, the Lord stood by me and strengthened me, that through me the truth was clearly declared and the Gentiles heard my testimony, and I was delivered out of the mouth of the lion (Satan) who would have no doubt devoured me if I had not been released. And in some way or other the Lord will deliver me from everything that is evil and will preserve me unto His Heavenly Kingdom, to Whom be glory for ever and ever. Amen. Salute on my behalf Prisca and Aquila, and the household of Onesiphorus. Erastus stayed at Corinth, but Trophimus I left at Miletum sick. Try your best to come to me before winter. Eubodus greets you, and Pudens, Linus and Claudia (possibly a British Princess), and all the brethren in the Church at Rome. The Lord Jesus Christ be with your spirit. Grace be with you. Amen.

# TITUS

## PAUL'S LETTER TO TITUS.

#### CHAPTER 1.

##### PASTORAL ADVICE. Verses 1-16.

I am Paul, a bond-servant of God and one of the special Apostles of Jesus Christ. I have been chosen for the purpose of building up the faith of God's chosen people and promoting the full knowledge of the truth about God. My message is to tell them about the future Heavenly life, which God, Who cannot lie, arranged before the beginning of the world. Just at the right time God has brought into prominence the details of this Heavenly arrangement through the special message which has been committed to me through the commandment of God our Saviour.

I am writing to you, Titus, because you are my spiritual son in the faith which we hold in common. May the grace which covers our sins and the mercy which removes our misery and the peace which comforts our hearts, be yours from God the Father, and the Lord Jesus Christ, our Saviour. I left you behind in Crete that you might cause to be done those things in the Church which had not been done and that you might appoint Church elders in every city as I had instructed you. The conditions were that elders

should be blameless, having only one wife, and possessing trustworthy children who could not be said to be quarrelsome or unruly. For it is quite obvious that an overseer of the Church must be blameless if he is to be an under shepherd for God. He must not be over fond of having his own way, not easily vexed, not a drunkard, not given to blows, and not eager for unclean and doubtful money. He must be one who loves to make people feel at home, a lover of good companions, and good things. He must be sober, just, pure, self-controlled. He must tenaciously believe the truth of God as he has been taught it by me, that he may be able by sound teaching to encourage others, and to successfully withstand opponents.

For there are indeed many unruly and useless speakers and deceivers, especially among the Jews and their proselytes. The mouths of these must be muzzled for they trap all in the home, teaching things which are not right, just in order to get money. Even one of their own so-called prophets (Epimenides, who lived 600 B.C.) said, The Cretians are liars, wild beasts, slow and helpless because they eat too much. His statement is quite correct. Wherefore speak plainly and sharply to them so that they may be true to the Christian faith,

not giving heed to Jewish fairy tales and commandments of mere men, who have turned from the truth.

To those who are pure those things which are pure appear to be pure, but to those which are impure and do not believe in God there is nothing pure. For even their faculties for judging—mind and conscience—are impure. They say they know God; but in their actions they deny Him. They are altogether unpleasant and disobedient and are utterly useless for anything good.

### CHAPTER 2.

#### PASTORAL WISDOM. Verses 1-15.

Take care to speak those things which harmonise with sound teaching. Teach the older men to be watchful against evil, serious minded, self-controlled, true to the faith, genuinely full of love and possessed with much patience. Teach the older women also to behave in a way that harmonises with holiness. Tell them to be careful not to falsely accuse others and not to be immoderate drinkers. Let them teach only those things which are good. Let them teach the younger women to be quiet and modest in action, to love their husbands and their children, to be wise, to look after their own homes well, righteous in character, and obedient to their husbands—so that the message we preach may not be held up to shame.

Likewise teach the young men to be wise in all things—always take care to be yourself a pattern of righteousness. As far as doctrine goes be true to your message, realise its importance, and be absolutely sincere. Use sound speech that cannot be contradicted. Let your speech be such that your opposers will be ashamed to continue their opposition. Exhort servants to obey their masters and to seek to please them well in everything—don't let them be obstinate. Do not let them take things which do not belong to them, but let them show honesty in all things, that they may always bring honour and praise to our teaching about our Saviour, God.

This is certainly possible for the grace of God which can save us from evil things is offered to all men. This same grace enables us to reject ungodliness and worldly lusts, and gives us the power to live wisely, rightly and Godly in this present world. And all the time we are to be looking for the fulfilment of that happy hope—the glorious second coming of our great God and Saviour, Jesus Christ, Who gave His life for us that He might redeem us from all sin, and purify us for Himself, making us a specially chosen people,

anxious to do that which is right. Teach these things—exhort men and women to obey them, and, if necessary, rebuke with authority. Do not let anybody treat your authority lightly.

### CHAPTER 3.

#### REMINERS. Verses 1-15.

Tell your people to be obedient to authorities, to obey the law givers, and to be ready to do anything that is good. Tell them not to speak evil of anybody, neither to be quarrelsome, but to be true gentlemen and gentle women, showing a meek spirit to all.

For let us remember that we once were unwise, disobedient, under delusion, slaves to lusts and worldly pleasures, living in a spirit of revenge and covetousness, justifiably hated by others and in turn hating others ourselves. But then the kindness and pity of God our Saviour was shown to us. And He saved us from these things—a salvation not based on our good deeds in the slightest but on His absolute mercy. He saved us by giving us a cleansing new birth and a complete renewal by the Holy Ghost—a rich and abundant experience which He sent to us through Jesus Christ our Saviour. His purpose was not only that we should be counted righteous through His unmerited favour but that we should be counted partners with Him in the inheritance of eternal life. This is a trust-worthy saying, and these things I want you to constantly teach, so that those who have believed in God might be careful to maintain good works. To thus act is to make ourselves profitable unto others. But keep clear of stupid arguments and strife about pedigrees and debates about the law, for they are valueless and waste of time.

A man who is openly disobedient after a first and second warning reject from Church fellowship, knowing that such a one leads others into sin, as well as sinning himself. Even his own conscience condemns him. When I send Artemas and Tychicus to you then make special efforts to come to me at Nicopolis, for I have decided to spend the winter there. Assist Zenas the lawyer, and Apollos on their journey with financial gifts that they may not lack anything. Let our people keep to their trades so that they will earn an honest living, and that they may also be able to help others.

All who are with me send their greetings. Give our greetings to those who love us in Christ. May God's free favour be with you all. Amen.

# PHILEMON

## PAUL'S LETTER TO PHILEMON.

A letter from Paul (a prisoner because of my testimony about Jesus Christ, and permitted to remain in prison by the permissive will of Christ) in association with Timothy our brother in Christ, to Philemon, our dearly beloved and fellow labourer, and to our beloved sister, Apphia (Philemon's wife), and Archippus (possibly Philemon's son) a fellow soldier of Jesus Christ, and the whole Church which gathers in your house.

Divine help and peace from God our Father and the Lord Jesus Christ. I thank God for you, making

mention of you always in my prayers, because I hear of your love and faith which you have toward the Lord Jesus Christ and toward the saints. I pray that the generous things which you are doing may be fully appreciated by those who are able to truly appreciate the many good works you do in the name of Jesus Christ. For we have great joy and comfort in your love because by you, brother, many saints are refreshed in their lives.

Wherefore, because of all this, although I might in measure try and command you to do what is right,

yet, because of the power of love, I prefer to ask, seeing that I who ask am now Paul the aged, and also a prisoner of Jesus Christ. I plead with you for my spiritual son, Onesimus, whom I have won for Christ while a prisoner in Rome. In times past Onesimus has been in your employ and has been unprofitable to you—I know he thieved from you and ran away to Rome, but now in Christ Jesus he is profitable to you and to me. I have sent him back to you now that he has become converted, and I ask you to receive him as you would receive me. I would have gladly kept him with me that he might have done what I know you would like to do—you would like to minister to me as I am here bound in chains for the Gospel's sake. But without your consent I would not keep him, that your generous action should not appear to be of necessity but willingly.

Perhaps in God's providence he left you for a short period that you might have him with you for time and eternity, not simply as a servant but more than a

servant, a beloved brother, a beloved brother loved by me, and yet one loved in a double sense by you, both as a faithful servant and a brother in the Lord. If you therefore count me a real friend of yours then receive Onesimus as you would receive me. If he has stolen from you or owes you money, then charge that to me. I, Paul, write it with my own hand, I will repay it. At the same time I will not press the fact that you really owe to me all that you are. Yes, brother, let me receive great joy from you. Refresh my innermost being in the Lord. I have confidence that you will do what I ask, and even more than I ask. In addition to this, will you prepare a lodging place for me, for I trust that through your prayers I shall be released from prison and be able to come to you. Salutations are also sent to you by Epaphras (Col. 4, 12), my fellow prisoner in Christ Jesus and Marcus (possibly John Mark), Aristarchus, Demas, Lucas, my fellow labourers. The grace of our Lord Jesus Christ be with your spirit. Amen.

# HEBREWS

## PAUL'S LETTER TO THE HEBREWS.

### CHAPTER I.

#### THE SUPREMACY OF CHRIST. Verses 1-14.

God, Who at various times, and in various ways, spoke in times past to our forefathers by the prophets, has in these latter times spoken to us in and by His Son, Whom He has appointed inheritor of all things, by Whom He also made all things. He, the brightness of the glory of God; the exactness of God's person; the all-powerful upholder of creation; when He had purged our sins, sat down on the right hand of the Heavenly Majesty. His work, as the Heavenly High Priest, of making atonement for sin was forever completed, therefore, officially, standing was no longer necessary, so He sat down in the restfulness of His completed work.

He was eternally much better than the angels, and He has additionally by His sacrifice become heir of all things and obtained a more excellent name than they. Not to any angel has God ever said, You are My Son, this day have I begotten You. Yet throughout eternity's day this could eternally be said of the eternal Son, and additionally so in the light of His birth and resurrection. Neither has God ever said to an angel, I will be to Him the Father and He shall be to Me the Son. Again, when God brought His eternally first begotten Son into the world—at the time of His human birth, He said, Let the angels of God worship Him. Of the angels it is said, He rules and uses them as He does the wind and the fire. But unto the Son, He says, Your throne, O God, is for eternity, a rule of righteousness is the rule of Your kingdom. You have loved righteousness and hated iniquity, therefore God, Your God, has given You more Holy Ghost joy than any others. And to the Son He also said, You, Lord, in the beginning, laid the foundations of the earth and the Heavens are the works of Your hands. They will perish in their present form, but You will remain. They will wax old as does a garment, and as worn-out clothing they will be replaced, but You are the same, Your years will never come to an end. To which

of the angels said God at any time, Sit enthroned on My right hand, until I make Your enemies Your footstool? Angels are simply ministering spirits sent forth by God to serve those who enter into God's full salvation in Jesus Christ.

### CHAPTER 2.

#### EXHORTATIONS. Verses 1-18.

In view of this we ought to give the more earnest heed to the things which we have heard from the Son, lest at any time we should neglect them. For, if the word spoken by inferior beings, such as angels, came to pass—for the Law of Moses was introduced by angelic agency—and every sin of commission and omission received its exact repayment, how shall we escape judgment if we neglect the great salvation in Jesus Christ, which at the first was spoken unto us by the Lord Jesus Himself, and afterwards confirmed to us by them that heard it. God also further confirming their witness with miraculous signs and wonders, and gifts of the Holy Ghost according to His own discretion. Unto the angels He has not put in subjection the new world which is to come and of which we frequently talk. But the Psalmist says, What superior thing is man that the great God is mindful of him, or the race of man that You take a personal interest in them? You made man at first a little lower than the angels; but ultimately You intend to crown him with Heavenly glory and divine honour, and set him as ruler over the things You have created. You have potentially put all things under him and left nothing above him. But at the present time we do not see man ruling over all, but we see Jesus, the God-Man, Who in order that He might die was made in this respect a little lower than the angels—for angels do not die—crowned with glory and honour. He was made thus in order, through God's goodness, that He should taste death for every man, and through His substitutionary death for man bring eternal life to the

human race. For it was a suitable thing that God, for Whom all things are made, and by Whom are all things created, in bringing many sons through much suffering unto glory and honour, should also make the Leader of these sons the pattern sufferer and conqueror. For the One Who saves and those who are saved are now all one, they are all sons, and because of this He is not ashamed to call them His brethren. He says, In the midst of the Church, consisting of born again men and women, I will join as one with them in singing praise unto God, and, with them, I will put my trust in God. Again He said, in essence, Look upon Me and My kindred whom God has given Me. Seeing then that His kindred of the human race have flesh and blood, He also took flesh and blood, that through His death as a penalty for sin, and His resurrection as a conquest over that penalty, He might overcome the devil who brought about death in the human race by occasioning disobedience to God. Thus Christ delivers the race of men who in fear of death were like slaves in chains. Truly He decided not to take to Himself the form of angels but He took on Himself flesh and blood like unto Abraham. Consequently it was necessary to be exactly like His brethren (apart from sin) in order that He might truly be a High Priest before God, able to make an effective sacrifice for the sins of the people, and (from the human standpoint) to sympathise with those who are tempted and tried because He had passed through a similar experience.

### CHAPTER 3.

WARNINGS. Verses 1-19.

Consequently, holy brethren, partakers of God's Kingdom in Heaven, not His earthly Kingdom, called to live in the Heavenly Jerusalem, not the earthly Jerusalem, consider One Who is much greater than the angels; consider the Heavenly Apostle and High Priest of our faith, Christ Jesus.

He was faithful to God the Father in the house of God (the Church and its service), even as Moses was faithful in the house of God (the Tabernacle and its service). For Christ was counted worthy of more honour than Moses because the owner and builder of the house is more important than the house and those who are put in to look after it. Every house and institution has a human builder, but behind and above anything that man can build is God, the Builder of all.

Moses was truly faithful in the house of God as an appointed servant, and he witnessed in the earthly dwelling to those things which in fulness would be revealed in the Heavenly home of God. But Christ is the Son over His own house, to Whose house we permanently belong if we maintain our faith and joy in Christ. The Holy Ghost says through the Psalmist, The present day is the time of blessing if you will obey God's voice. Therefore harden not your hearts as Israel did and provoked God when they were tested in the wilderness—when your fathers were able to test My patience, prove My faithfulness, and behold My miraculous actions for forty years. I was grieved with that stubborn generation and said, They do not love Me, and do not want to obey Me, so I declared in My righteous anger, they shall not enter into the rest I promised them in Canaan. Wherefore, likewise take care, brethren, lest there be in any of you

an evil heart of unbelief and departure from the living God. But exhort one another daily while you have the opportunity, lest any of you become wickedly hard through the deceitfulness of sin. For we are ultimately to be partakers with Christ in His Kingdom if we are permanently faithful to Him. Remember again it says, To-day obey His voice, and do not harden your hearts as Israel did when they provoked God to anger in the wilderness. For some of those who came out of Egypt with Moses even after they had listened at first, afterwards provoked God. Howbeit there were exceptions to the general disobedience.

But with whom was God grieved? It was with those who personally sinned and whose bodies died in the wilderness, and to whom He had said, they should not enter into the rest He had prepared for them. So we see that they were not allowed to enter into God's rest because they were disobedient to Him.

### CHAPTER 4.

THE REST OF GOD. Verses 1-16.

Let us therefore be afraid, although the promise of entering into His Heavenly rest has been given to us, lest some of us should not enjoy it. For unto us God's good tidings has been preached as well as unto Israel: but the words preached did not bring blessing to all of them because they did not fully unite themselves with those who faithfully obeyed. But we which have believed and remain faithful will indeed enter into rest. The rest that God offers is referred to in the words, I have said in My wrath, if they shall enter into My rest. There is an "if" to the promised rest. Although God's own work was finished at the completion of the six days of creation mentioned in Genesis and He rested on the seventh day, and should have continued to so have rested, yet because man sinned that rest was disturbed and he did not permanently partake of it, revealing the reality of God's "if." In view therefore of the fact that we have still the opportunity to enter into God's rest, and remembering that some, who had an earlier opportunity of entering into God's earthly rest, did not; let us earnestly determine to enter the Heavenly rest now promised, lest some of us fail through unbelief as in times past. In the Psalms of David God again referred to a day of rest and pleaded with men to hear His voice, not to harden their hearts, so that they might enter into rest. If Joshua had given complete and final rest to Israel then God would not have spoken of another day of rest. There still remains therefore a rest to the people of God. He that enters into God's Heavenly rest is he that ceases from his own earthly works, as God ceased from His. Let us use every exertion, therefore, to enter into God's rest, lest any man fails after the same type of unbelief as in times past.

The Judgment of the Word of God is alive and effective, and sharper than any two edged sword. It separates things that arise in the spirit. It separates the marrow of the spirit from the joints of the mind and it distinguishes between the passing thoughts and the permanent decisions of the heart. Neither is there any creature that is not revealed to Him, but all things are fully exposed to the eyes of the God Who deals with us.

In view of all this, and seeing that we have a great High Priest Who has passed into the Heavenly rest, let us hold on to the faith we have confessed, for we have a High Priest Who will help us. He understands us, for He was in all points severely tried as we are, yet He never sinned. Let us therefore come boldly unto the throne of His grace that we may be generously dealt with and receive His gracious help in time of need.

## CHAPTER 5.

CHRIST'S HIGH PRIESTHOOD. *Verses 1-14.*

Every earthly High Priest is a man chosen to officiate for man in things pertaining to God. He is chosen in order to offer sacrificial gifts on behalf of man's loyalty to God and sacrificial penalties on account of man's sin against God. He is chosen because He can sympathise with those who make mistakes through ignorance and wilfulness because he himself is conscious of his own weakness and failure, through which he needs to make sacrifices in atonement for his own sins as well as for those of others.

No man takes such an honourable position on his own authority. He must be appointed by God as was Aaron. It was the same with Christ. He did not appoint Himself to be the Heavenly High Priest, but He was appointed by God Who eternally said unto Him, You are My Son, to-day have I begotten You, and Who also said to Him, You are an eternal priest after the similarity of Melchisedec. (Psalm 110, 4).

Likewise Christ experienced suffering, for in the days of His flesh He prayed and pleaded with deep cries and tears unto God the Father, Who was able to save Him from premature death in the garden of Gethsemane, and His prayer was answered and that which He feared was avoided. Although His position was that of Sonship, yet He learned to continually manifest obedience, even though suffering made it increasingly difficult to obey. And being complete in His obedience He became the provider of eternal salvation to all those who obey Him. He was indeed called of God to be a High Priest after the High Priestly order of Melchisedec. Concerning Melchisedec there are many things you will find it difficult to understand, especially in view of the fact that you do not understand quickly. Considering the time you have had you should really now be able to teach others, but actually you need to be taught again the simple truths concerning God. And you need infants' milk rather than the strong man's meat. He who still needs milk diet is not capable of teaching right things concerning God for he is still a babe. Strong meat is for those who are full grown, and, by reason of their experience, have their minds trained to understand what is correct or otherwise.

## CHAPTER 6.

PROGRESS. *Verses 1-20.*

Therefore, going on from (but not forgetting) the simple things in connection with the things of Christ, let us progress unto complete knowledge, not conditionally going back to our own experience, when we repented of actions which had no divine life in them, and when we first exercised faith in God for the forgiveness of sins, and when we talked a great deal about the initial experience of baptism in water and the Bap-

tism in the Holy Spirit, and sought frequently the laying on of hands that we might receive healing and blessing, and dwell much on the resurrection from the dead, and the dangers of eternal judgment, and while all these things are necessary, specially in the early stages of preaching and understanding the glad tidings of Jesus Christ, yet as God helps us, we will go on from these things.

We must ever remember and take warning that it is impossible for those who once had the light of Christ, and have tasted the gift of eternal life, and have experienced the inner presence of the Holy Spirit, and have enjoyed the precious Word of God, and the miraculous powers of the unseen world, if these, I say, deliberately transposed themselves from the place of faith into the place where they reject their faith, then it is impossible for them to be brought again into the place of repentance, for it is as though they have crucified Christ afresh and openly rejected Him.

For even the earth which drinks in the rain that oftentimes falls upon it, is thus blessed by God, and it brings forth plants suitable for those who cultivate it. But if for any reason out of this God blessed earth there spring plants that are thorny and weedy then they are rejected and cast away and ultimately burned. A position of blessing is not an absolute safeguard against failure and punishment.

But, beloved, we are persuaded that you will not be guilty of these things that lead to rejection, but continue in those things which ensure present and final salvation, although it may appear to you on the surface that in expressing such warnings we are persuaded that you are facing disaster. God does not act unrighteously and He will not forget your service and sacrificial love which you have showed towards us, in that you greatly helped His saints in times past and still are doing so. And we implore everyone of you to show the same diligent service so that you may have the same assurance of acceptance with God right unto the end. We implore you not to be careless, but follow those of the martyr spirit who through faith and continuance therein inherit all that God has promised. For when God made a promise to Abraham because He could not promise in any greater name He promised in His own Name, saying, Surely I will bless you and surely I will multiply you with a great multiplication. And so, after Abraham had patiently endured, the promise was fulfilled in measure during his lifetime, but much more so in his seed—which is Christ. Men in making promises do so in the name of someone greater than themselves, and the use of such a confirmatory name settles any doubt about the promise.

Wherefore God willing to show to Abraham and his descendants the absolute certainty of the promise, not only made the promise but used His own Name to confirm it. So that by two unchangeable things—His Word and Himself—in either of which there could be no failure, we have the strongest comfort who have fled to Him for refuge and have laid hold by faith upon those things promised to us in the future. This certainty of the future is to our soul like an anchor to a ship. The ship of our soul is at rest because the anchor is firm and immovable and is fastened in Heaven where our Forerunner has already entered, even Jesus Who is a High Priest for eternity after the similitude of Melchisedec's High Priesthood.



## CHAPTER 7.

CHRIST'S ETERNAL PRIESTHOOD. *Verses 1-28.*

For this Melchisedec, king of Salem (Salem means "peace" and was the early name of Jerusalem), met Abraham—when he was returning from the slaughter of the chieftains—and blessed him. To whom also Abraham gave a tenth part (a tithe) of all he had captured. By translation "Melchisedec" means, King of Righteousness, and King of Salem means King of Peace. He had no father nor mother, neither did he have any ancestors, neither is there any end to his life. He was made very similar to the Son of God (excepting that he was created by God). Now consider how great Melchisedec was when even Abraham, the great father of our race, gave tithes unto him. Those who were the descendants of Abraham, the Levites, who became the priests of Israel, were commanded to receive tithes from the people. But Melchisedec, who was not one of the Levites, received tithes from Abraham, and also blessed him who had received special promises from God.

Without doubt, therefore, Abraham was less than Melchisedec, for the one in the lower place is always blessed by the one in the higher place. In the earthly priesthood men who are subject to death receive tithes, but it is recorded of Melchisedec that he received tithes and never died. So really the Levites who themselves received tithes paid tithes to Melchisedec, for they were potentially in the loins of Abraham when he paid tithes. If therefore perfect acceptance with God could come through the Levitical priests who had a vital position in connection with the Law of Moses, what need was there for another priest to arise after the order of Melchisedec, and not after the order of Aaron, the head of the Levitical Priesthood? For it follows that if another priesthood is necessary, then another form of law is also necessary.

Again it is clear that God has changed the priesthood, for Christ, Who is after the order of Melchisedec, did not even belong to the same tribe as the earthly priests. He was of the tribe of Judah; they were the tribe of Levi. And Moses said nothing about the priesthood in connection with the tribe of Judah.

It is very evident then that after the likeness of Melchisedec's priesthood there was to arise another priest who was not made an officiating priest until his retiring age or death, by an earthly authority, but One Who had an eternal right to remain a high priest because He eternally liveth. For God testified of Christ, Thou art eternally a High Priest after the similarity of Melchisedec. There is therefore a cancelling of the earlier arrangements concerning the High Priest because they were ineffectual in accomplishing God's purpose. For the Law of Moses did not perfect anything—but the better faith in the eternal Priest through Whom we draw nigh to God has provided for perfection. Also Christ was confessed as the Heavenly High Priest by God's own oath. For He declared on the authority of His own Name, Thou art a priest for ever after the similitude of Melchisedec. By all these things Jesus was made the seal of a better covenant than the covenant of Sinai. Also there was a succession of earthly High Priests because death came sooner or later to each one, but Jesus, because He lives for ever, never ceases to be a High Priest. Consequently, He now—and He alone—and

always, is able to save to the uttermost those who come to God through Him, because He eternally lives to obtain God's help for us. Such a High Priest was necessary to us, One Who is holy, harmless, undefiled, separate from sinners, and greater than the Highest Heavens, Who did not need, like the earthly High Priest, to offer up daily sacrifices for his own sins and then for the people's: for He made the atoning sacrifice once and for all when He offered up Himself on Calvary. The Law given by Moses bestowed the High Priestly office upon ordinary men who themselves were not perfect and subject to death, but the confirmed command of God, which was revealed after the law, bestowed the Heavenly High Priesthood upon the Son, Who is a High Priest for evermore.

## CHAPTER 8.

A SUMMARY. *Verses 1-13.*

Now this is a summary of the things we have spoken about. We have a High Priest Who sits for us on the Heavenly throne at the right hand of the Majestic God. He is the High Priestly office bearer of the Heavenly Tabernacle which the Lord has set up and not men. Now every earthly priest is appointed to offer gifts to express consecration to God and to offer sacrifices to atone for sin against God. Consequently it follows, seeing that the earthly is somewhat patterned after the Heavenly, that the Heavenly High Priest should have something to offer. What did He have to offer? If He were on earth He could not be a High Priest and offer something else, seeing that the earthly High Priest offers that which is laid down in the law, whose priesthood is only a type and shadow of Heavenly things. For when Moses was about to make the earthly tabernacle, God on Mount Sinai showed to him in vision a Heavenly pattern, and he was commanded to make an earthly tabernacle similar to the Heavenly pattern. But Christ's ministry is a far more excellent ministry than that of an earthly High Priest. For He is the arranger and centre of a better covenant than that made at Sinai, a covenant which is based on more desirable promises. If the first covenant—that made at Sinai—was all that could be desired then a second covenant would not have been thought about. But not being satisfied with the first covenant and its promises God said, Behold, the days will come when I will make a new covenant with the family of Israel and the family of Judah. A covenant, not like the one I made with their forefathers at the time when I took them by the hand and led them out of Egypt, for they disobeyed the covenant and I had to disregard them, saith the Lord.

For in the new covenant I promised to make with the whole house of Israel, after the old covenant had completely come to an end, there were these promises: I will put My laws into the book of their mind and write them upon the fleshy tables of the heart, and I will be a happy God unto them and they shall be a happy people unto Me. Not again will I depend upon the words of the law being written in a paper book or on tables of stone. Then they shall not seek to teach their neighbours and relatives to know the Lord, for there will be no need of teaching, there will be the inner revelation, and the youngest and the oldest will spontaneously know Me. For I will merci-

fully forgive their unrighteousness, and their deliberate sins and failures will I remember no more. Seeing that God speaks of a new covenant it is clear that the first one is old and worn out. Now that which is old and worn out should be destroyed entirely. Treat the old law as you treat old and unremendable clothes.

### CHAPTER 9.

#### THE SUPERIORITY OF CHRIST. Verses 1-28.

Then again the Old Testament has also methods of divine service for an earthly house of worship. For first there was a substantial tent made, called the Tabernacle, in the first compartment, called the Holy Place, there stood the golden lampstand, and the table of shewbread (or of bread shewn in the presence of God). Then there was an outer veil or curtain through which one entered into this Holy Place; then there was the second and inner veil or curtain which led into the inner compartment of the Tabernacle, the Holy of Holies. This inner compartment contained the golden censer, which gave forth aromatic fragrance, and the sacred chest or ark, overlaid with gold, which contained the memorial golden pot of manna, and Aaron's rod that budded and the tables of stone on which the ten commandments were engraved. Overshadowing the mercycat, or lid of the ark, were the cherubim of glory, of which at the present time we cannot go into detail. Now when these things were arranged, the ordinary priests were allowed to go into the Holy Place to carry out the service of God, but into the Holy of Holies the High Priest went only one day each year, even then he was not allowed to enter without the blood of the atonement which he offered both for his own and the people's sins. By this restriction of entrance into the Holy of Holies the Holy Ghost made it clear that entrance for all into God's immediate presence was not possible in the days of the earthly tabernacle. It was simply a similitude for that time of the Heavenly Tabernacle. In it were offered gifts and sacrifices to God, but these gifts and sacrifices could not make the offerer perfect, otherwise he would have been allowed to enter the Holy of Holies. These things were only concerning the offerings of beasts and the drinking of drinks and various forms of washings, and earthly rules imposed on them until the time of the perfect arrangement through Christ.

But now Christ has come: the High Priest of present and future Heavenly things, in connection with a greater and more perfect tabernacle, not made with earthly hands, that is to say, not of this earth, who, neither with the blood of goats or calves, but, with His own blood entered in once into the Holy of Holies in Heaven and has obtained eternal salvation for us. For if the blood of bulls and goats and the ashes of a young cow, used as a water of cleansing (Num. 19, 9), brings about imputed purity in the sight of God, how much more shall the blood of Christ, Who in the strength of the eternal Holy Spirit of God, offered Himself on Calvary as a spotless sacrifice to God, cleanse our conscience from the guilt of sinful and lifeless actions and free us to serve pleasingly the living God. (It should be noted that the offerings of the Old Testament brought cleansing to the offerers when they offered with a faithful heart, not because there was any natural virtue in the offerings but because there was virtue in the faith of the offerers

who put their faith in God and His provided offerings, which were a shadow or type of the fulness of the antitype, even Christ. Faith was counted for righteousness even in the time of the law, Rom. 4, 1-15. The spiritual virtue in the offerings was because they spoke to God of Christ, and until the revelation of the antitype God accepted the type).

In order to bring about this complete cleansing in the sight of God, Christ became the central figure in a new covenant that through His death, those who were under the first covenant and who were temporarily covered by their faith in the offerings, might be eternally covered by faith in the self-offering of Christ: the High Priest, and so enter into the enjoyment of their eternal possession in Christ.

For where there is a covenant sealed and conditioned by death, then that death must take place before the covenant is completely in force. Such a covenant cannot fully operate while the one who is to confirm it by death is still alive. In view of this even the first blood covenant became operative through death, for, after Moses had explained it to the people, he took the blood of calves and goats, with water and scarlet wool and hyssop, and sprinkled both the book of the law and all the people, saying, This is the blood of the covenant which God has given you. Also the blood was sprinkled over the tabernacle and all the vessels thereof. Almost all things under the law were cleansed with blood, and certainly without shedding of blood there was no overlooking and forgiveness of sin.

It was therefore necessary that the Heavenly tabernacle, set up in Heaven, in connection with our earthly race should be purified by sacrifice, but with a better sacrifice (evidently as the ten commandments in the Holy of Holies brought man's sin into the presence of God because man failed to keep those commandments, so the perfect law of love in the Holy of Holies of Heaven brought man's sin into the presence of God, because man failed to keep the commandment, and had to be atoned for by blood in His presence).

So Christ has not entered into the Heavenly Place and the Holy of Holies made with man's hands, which are miniature copies of the real, but He has entered into Heaven itself in order, as our High Priest, to appear before God on our behalf. Nor is it necessary that He should offer Himself every year as the High Priest offered the blood of beasts and entered into the Holy of Holies with their blood every year. For if it had been necessary, then Christ would have had to be sacrificed many times from the foundation of the world. But now, once and for all, at this latter period of the earth's history, He came to put away the penalty against sin by the sacrifice of Himself on Calvary.

As it is appointed unto men once to die because of sin, and then to be judged for their sin, so Christ was only once sacrificed to bear the punishment for the sins of many. And for those who look for Him, as Israel looked for the re-appearance of the High Priest after he had sprinkled the blood in the Holy of Holies of the tabernacle, so Christ will appear the second time, but the sin question will all have been settled for ever, and He will appear simply for His people's complete salvation, when those who have died in Christ shall be caught up together with the saints who remain upon the earth, and so shall ever be with the Lord, according to 1 Thess. 4, 14-17.

## CHAPTER 10.

THE DIFFERENCE CHRIST MAKES. Verses 1-39.

For the Law of Moses, being only a shadow of the good things we receive in Christ, and not the exact things, can never with these sacrifices which were offered continually year by year make the offerers perfect in God's sight. For if so they would cease to have been offered, because if the worshippers had been once and for all perfected from all sin, then there would have been no more any consciousness of sin. But in the yearly sacrifices of Israel there is a remembrance of each year's recurring sinfulness of the people. For it is not possible that the blood of inferior creatures, such as that of bulls and goats, can take away the sins of man. Wherefore when Christ came into the world He said, Sacrifices and offerings of beasts You do not want Me to offer, but You have given Me a body that I may offer that. In burnt offerings and sacrifices for sins You have had no abiding satisfaction. Then I said, Lo, I come (just as it is written in the book of prophecy) to carry out Your primary will, O God. First of all He said, Sacrifice and offerings, burnt offerings and offerings for sin, You no longer want. Neither have You any more pleasure in the offerings offered according to the law. Then He said, Lo, I come to do Your will, O God. That is, to do the will of God in being made the final and perfect offering for sin. He cancelled even the temporary value of the offerings of beasts, in order that He might establish the eternal value of His own offering. By the carrying out of God's will, especially in regard to the stonement, we are for ever God's property through the offering of Christ's own body—once and for all and for ever.

Every earthly High Priest stands upon his feet and repeats the same offerings which can never eternally take away sins. The most they could do was to cover sins until at Calvary they were uncovered afresh and taken away for ever. But Christ, after He had offered Himself as the one sacrifice for sins sufficient for eternity, sat down on the right hand of God. The earthly High Priest continued to stand as his work was never completed. But Christ sat down for His work was completed. (Note, a king sits upon the throne officially, yet actually he stands and actively moves among his people. So Christ is officially sitting upon the throne of God, but actually He is active among His people everywhere—not in order to again atone for their sins but to help them in their trials and weaknesses). Now Christ's work is finished He is patiently waiting until His enemies are completely conquered and become, in a figure of speech, a footstool for His feet. For by one offering He has perfected for ever those who, having accepted the offering, have become God's children. Of this the Holy Spirit in the law bears witness, for in it He says, This is the covenant that I will make with My people after the first covenant has come to an end. I will make their hearts a home for My law, and their minds to be as books upon which My will is plainly written, and then He adds, And their sins and offences I will remember no more. So when sins are completely remitted there is no need of any further sacrifice to remove sin.

Having, therefore, brethren, rightful boldness to enter into the Holy of Holies of Heaven through the

blood of Jesus, by a fresh and ever open way, which He has opened for us through the shedding of His flesh, which in figure was seen in the rending of the veil which separated the Holy of Holies from the Holy Place in the Temple. So, having a High Priest over the Heavenly house of God, let us draw near with an honest heart, in complete assurance that our hearts have been cleansed from a consciousness of evil, and our whole being is washed white with Heavenly cleansing. Let us hold fast the faith which we profess without wavering, for God is faithful Who has given to us such all-sufficient promises.

And let us think about each other and stir one another up to Christlike love and service. Do not let us neglect meeting together as some do, but let us gather together and exhort one another to live for Jesus, especially as we see the approach of the eternal sunrise. For if we again constantly and wilfully sin after we have heard and embraced the truth of the forgiveness of sins, then there remains no further sacrifice that can be made to bring about the forgiveness of sin. There can only be a sure and fearful expectation of the judgment of God and His fiery anger which destroy the adversaries of God. He that despised Moses' law died without mercy when two or three witnesses confirmed his disobedience. Of how much sorer punishment, suppose you, shall he be thought worthy who has trodden under foot the Son of God, and counted the blood of the new covenant wherewith He was made pure, an unholy thing, and so insults the gracious Spirit of God.

For we know the firmness of Him Who has said, Righteous punishments belong unto Me. I will inflict penalty. Again it is said, The Lord will punish His people. It is a fearful thing to fall into the punitive hand of the Living God.

In order to further encourage you to steadfastness, I wish you to recall to your remembrance the early days of your experience, how, after you were first illuminated by God, you successfully endured in a great fight against persecution.

Partly you suffered yourselves when you were personally made the objects of reproaches and persecutions, and partly you suffered because you befriended those who were persecuted, and you suffered with their sufferings. You suffered partially through me, for you had compassion on me in my imprisonments, and you bore with patient joy the loss of your own belongings because you know in your hearts that in Heaven there are reserved for you possessions which will abide for ever. Do not, therefore, throw away your triumphant faith, for your ultimate reward will more than compensate you. You need to be patient, in order that, after doing the will of God on earth, you may receive the precious promises of God in Heaven. Only a little while (for even a thousand years are as one day in His sight) and the Lord Jesus, Who has promised to come again, will come and will no longer tarry.

Now God says, The righteous man must always live by faith in Me, but if any man draws back from that faith, then I lose My pleasure in him. But we do not belong to those who draw back unto eternal loss, but to those who consistently believe unto eternal salvation

## CHAPTER II.

TRIUMPHANT FAITH. *Verses 1-40.*

Now faith is the solid belief in things that we know we shall receive. It is the certainty of having in the future what is not seen in the present. Through this faith our influential leaders of old obtained God's approval. Through faith in the Scriptures we believe that all creation was brought into existence by God's spoken word. So that visible things were not made by visible things. By faith in God's command and promise Abel offered unto God a more excellent sacrifice than Cain. He offered a blood sacrifice and not simply a sacrifice from the fruits of the earth. By this act he obtained God's acceptance—God declaring His pleasure in Abel's act. Through it, although Abel is dead, he yet has a living message for the world—that message is that God accepts the fruits of the harvest of the earth only when they are preceded by the sacrificial offering of a blood sacrifice—for us that sacrifice is Christ.

By faith in God's commands and promises Enoch received the exceptional privilege of being translated, so that he never experienced death. He could not be found on earth because God had translated him to Heaven. Before his translation the record of his life proved that he pleased God. Without faith it is impossible to please God, for he who comes to God must believe that He exists, and rewards those who diligently seek Him. Through his faith in God's commands and promises, Noah being warned by God of unseen future things prepared a great vessel—the ark—which saved his household. By this act of faith he condemned the disobedient and faithless world and became a possessor of that righteousness which God gives in answer to faith. By faith Abraham, when he was called to go into some land which he was afterwards to possess, went out at God's command, not knowing what land it was to be.

Then by faith he dwelt in the land which was promised to him just as though it belonged to him, but he and Isaac and Jacob who had the same precious promises passed on to them were willing to dwell in tents until the city which had foundations was given them. A city which naturally had God as its architect and builder—even the earthly Jerusalem. But in the mystery of God's will it looked forward to a greater city of which God was the architect and builder—even the Heavenly Jerusalem. Through faith Sarah also received miraculous strength to conceive and bring forth a child, although naturally she was passed the age for childbearing, but she rested on the reliability of God and His promise. From that son—Isaac—and him at one period as good as dead—from him, I say, there came a people as numberless as the stars in multitude and as innumerable as the grains of sand upon the seashore. These individuals all died believing in God. They held the promises in their own arms, but they had foreseen them only by faith, but that faith counted them as their own, and declared plainly that they were strangers and pilgrims as far as the earth was concerned. They who thus declared that they were only strangers and pilgrims made it clear that they were pressing forward unto their own Fatherland. It is true if they had been homelick for that country which had once been their home, they might have found opportunities to return. But through faith

it was not so—they desired a better country, a Heavenly Fatherland. - Because of this God is willing to be known as their God and He has now prepared an abiding place for them. Through faith, when Abraham was tested, he offered Isaac as a sacrifice to God. He who had received promises of an innumerable posterity actually was willing to offer unto death his only son—the only one through whom this posterity could come. Of this son it had been said, Through Isaac shall your posterity descend. But Abraham believed that God, rather than let His promises fail, would raise Isaac from the dead, as indeed figuratively He did. By faith Isaac blessed Jacob and Esau with God's revelation of the future in mind.

By faith in God's promises Jacob when he was dying blessed both the sons of Joseph—Ephraim and Manasse—and, leaning on his staff, worshipped the God Who keeps His promises. By faith Joseph, just before he died, spoke of the departing of the children of Israel from Egypt, and gave orders that his coffin and its contents should be carried with them. By faith Moses, when he was born, was hidden three months by his parents, because they felt he was a specially suitable child to live, and through their faith in God they were not afraid of the king's commandment that all the Hebrew baby boys should be killed. By faith, Moses, when he was grown up, refused to remain the adopted son of Pharaoh's daughter. He chose rather to suffer affliction with the people of God than to enjoy the temporary pleasures of godless people. Because he believed in the coming of Israel's Messiah, he reckoned that even persecution was of more golden value than all the treasures of Egypt. For he had his eyes upon the ultimate reward of faithfulness. Through faith he left Egypt, not fearing the wrath of the king, for he was brave through seeing with the eye of faith the invisible King. Through faith he observed the passover feast and the sprinkling of blood upon the lintels of the door, lest the destroying angel destroyed all the firstborn sons of Israel in Egypt. Through faith Israel passed through the Red Sea as if it were simply dry land: the Egyptians, without faith, tried to do the same, and were drowned. By faith the walls of Jericho fell down, after they had been simply marched around for seven days. By faith in Israel's God the harlot, Rahab, did not die with the remainder of the people in Jericho, for she safely hid the Hebrew spies because she decided to believe in the God of Israel.

And I could say much more, but time will not allow me to tell in detail of Gideon, of Barak, of Samson, of Jephthah, of David, of Samuel, and the prophets, who, through faith, conquered kingdoms, established righteousness, obtained special promises, stopped the mouths of lions, quenched the violence of fire, escaped destruction by the sword, out of weakness were made strong, became victoriously brave in fighting and put to flight the armies of the enemy. Women received their dead raised to life again, but others were not miraculously delivered, but were miraculously supported in suffering. They were tortured, but would not compromise in order to escape death, knowing they would obtain a better deliverance, even a resurrection deliverance.

And others had trials of cruel mockings and scourgings, yea, of fetters and imprisonment. They

were stoned, were sawn asunder, were tempted to rebel, were slain with the sword. They wandered about as homeless strangers, clothed in sheep skins and goats' skins, being destitute, persecuted, tortured (of whom the world was not worthy): they wandered in deserts and mountains and lived in dens and caves of the earth.

And these, all having received God's approval of their faith, did not receive the major promise of God. God had promised the major promise unto us because of all that Christ did and yet will do, and they are to wait with us until all are made perfect at the second coming of Jesus Christ.

## CHAPTER 12.

EXHORTATIONS AND CAUTIONS. Verses 1-29.

Seeing, therefore, we are surrounded with a great crowd of examples (*God's witnesses of the past, whose example should stir you, and God's witnesses on earth at the present, whose example to you and observation of you should greatly stimulate you*) let us throw off every weight that hinders us in the race, and the sins of all kinds that can so easily cling to us and trip us up, and let us run with patient endurance the race that lies in front of us, constantly looking unto Jesus, the object of our faith from the beginning right unto the end, Who, Himself, because of the joy in front of Him, endured the agonies of the Cross and despised the shame of it all, and is now sitting down on the right hand of the throne of God.

Consider Him Who patiently endured such a vast amount of sinful opposition against Himself, and let it be an encouragement to you not to become weary and exhausted in your own lives. You have not yet resisted unto blood as He did, both in Gethsemane and Calvary, in His fight against sin. And have you forgotten the exhortation which speaks unto you as unto children, My child, despise not the discipline of your Lord, nor collapse when you are rebuked by Him. For whom the Lord loveth He chasteneth with child-training discipline and so with strong hand trains every son whom He has received into His family.

If you experience child-training discipline, then God deals with you as a father with his son, for where do you find a son who is never disciplined by his father? But if you are never disciplined, as all sons are, then you are not really a son at all. Further, we had earthly fathers who corrected us and we gave them respectful obedience; shall we not much more be in subjection to our Heavenly Father and live eternally. For our earthly fathers disciplined us during a period of a few earthly years, according to their sometimes imperfect judgment, but our Heavenly Father with perfect judgment disciplines us for our own profit throughout our lifetime, that we may be continually showing forth His holiness. Now, no chastening at the time is pleasant, but painful; nevertheless, afterwards it brings the peace of righteous living to all those who allow themselves to be disciplined by it.

Wherefore, seeing that you are experiencing a Heavenly Father's child-training, lift up your listless hands and straighten your sagging knees, and clear the obstacles from your path, so that lame legs may not be entirely put out of joint, but rather restored to strength again.

Follow the pathway of peaceful relationships with all men, and press toward the mountain top of holiness. For without holiness no man can live in the presence of the Lord. Be careful lest any man refuse the Grace of God, and watch lest bitterness rises in your hearts and spoils the purity of your life. Watch lest there be an unclean person among you, or a godless person like Esau, who sold his God-given rights for a dish of soup. For you know that afterwards, when Esau wished to recover his birthright, he could not, for it was too late to repent and change his father's mind, even though with bitter tears he tried to regain what he had lost.

You, remember, are not come unto Mount Sinai, with its law covenant—the mount that was earthly and material, and that burnt with visible fire, and was at times gloomy and black and tempestuous. Neither are you come to the blast of the trumpet and the voice which spoke the words of the law. When they heard this voice they entreated Moses that they should not hear it again, because they could not respond to that which was commanded. Even if a beast touched the mountain it was to be stoned or pierced to death. So awful was the sight that even Moses said, I greatly fear and tremble. But you are come, by faith as yet, by fact later on, unto the Heavenly mount—Mount Zion, and unto the city of the living God, the Heavenly Jerusalem, and to a countless number of glorious angels. You have come to the collective gathering of God's holy beings, and to the assembly of the first-born sons of God in Christ—the Church. You have come to God the judge of all, and to the spirits of righteous men made perfect. You have come, not to Moses but to Jesus, the negotiator of the new covenant. You have come, not to the blood of Abel, which brought a curse upon Cain, but to the shed and sprinkled blood of Jesus Christ, which has brought blessing instead of cursing.

In view of this, see that you do not refuse, as Israel did, the Voice of the One Who is speaking to you. For if they were severely punished who refused to listen to the Voice that came from the mount, how much more shall we suffer, if we refuse to listen to the Voice of God in the Eternal Son, which has come and spoken to us from Heaven?

The voice that spoke at Mount Sinai shook the earth, but now God has yet once more declared that the voice from Heaven shall shake both Heaven and earth.

This phrase, Yet once more, shows that the visible things which have been made will be destroyed, in order that the immovable and invisible things will remain.

Wherefore, seeing that we are to receive a kingdom that cannot be destroyed, let us enjoy God's gracious help, that we may serve Him with humility and obedience. For our God, apart from grace, is like a consuming fire.

## CHAPTER 13.

CONCLUSION. Verses 1-25.

Continue to love each other as brethren. Do not forget to be hospitable towards strangers, for in times past some of the strangers proved to be angels. Remember those bound in prison as if you were bound with them. And identify yourselves with those who

suffer bodily as though it were your body.

Marriage is an honourable thing and intercourse between man and wife is pure; but God will punish those who abuse the marital relationship as is done by whoremongers and adulterers.

Do not reveal envy in your conversation. Be content with what you have, for Christ has promised never to leave you nor forsake you. He will see to the supply of your need. So that we may boldly say, The Lord will help me, and I will not fear what man shall do unto me.

Remember those who have God-given oversight among you, those who have taught to you the word and will of God. Follow their faith, and remember the vital emphasis of their teaching that Jesus Christ is the same yesterday, and to-day and for ever. Do not be drawn aside with vain and unusual teachings. For it is the best thing to have the heart maintained by the all-sufficient grace of God rather than to attempt to satisfy your life with various kinds of food which have never truly satisfied those who have trusted in them.

We have a sacrifice—even Jesus Christ, upon Whom we can spiritually feed. Those who still attach themselves to the Hebrew worship have no right to eat of Christ—not even symbolically in the Lord's Supper. We have a place of sacrifice (Calvary) of which those that continue in the Hebrew worship have no right to share. With them only the outer carcass of the beasts whose blood was shed for sin and some of whose blood was carried into the Holy Places were burned outside the camp. (Lev. 4:4-12, Lev. 16:14). But the Lord Jesus, in order that He might obtain a people for Himself, went completely outside the tabernacle and even outside Jerusalem, outside the figurative camp of Israel, and there suffered for sin. The sin offering of Israel was only a shadow of the sin offering of Christ and was superseded by it. Let us therefore go outside the worship or figurative camp of Israel—leaving the old covenant which had its centre in Jeru-

salem and let us identify ourselves with Christ and the new covenant, although in so doing we shall be persecuted and rejected, even as He was.

Here we have no continuing city for the centre of our worship, as Jerusalem has been the centre of Hebrew worship in the past. But we are moving toward the new Jerusalem of Heaven and eternity. Through Christ, therefore, as our High Priest, let us offer the sacrifice of praise to God continually, that is, the harvest of our lips, giving thanks to Him for everything.

But do not forget to do good to others and be generous toward them, for with such self-denying gifts God is well pleased. Obey those who have the oversight over you and be obedient, for they seek to shepherd your spiritual life as those who must give an account of their trusteeship, and they wish to give a joyful account, not a sorrowful one, for that would be unprofitable to them and to you.

Pray for us, for we believe that you are truly desirous of doing right in every circumstance. But especially pray that we may be liberated from prison and restored to you the sooner.

Now may the God of Peace Who brought back the Lord Jesus from the dead, Who has become the supreme Shepherd of the sheep through the blood of the everlasting covenant, make you perfect in everything in order that you may always do His will, working in you that which is well pleasing in His sight, through Jesus Christ, to Whom be glorious praise for ever and ever. Amen.

And I beseech you, brethren, yield to this word of exhortation, for I have written to you as brief a letter as possible. You will be glad to know that our brother, Timothy, is set at liberty, with whom, if he comes to me soon, I will, God willing, see you.

Greetings in Christ to your overnight and all the saints of the Church. The Italian Christians likewise greet you. God's help be yours. Amen.

# JAMES

## THE LETTER FROM JAMES.

### CHAPTER I.

#### EXHORTATIONS. Verses 1-27.

James, a servant of God and of the Lord Jesus, the Messiah, to the Christian brethren and sisters who belong to the twelve tribes of Israel and are scattered abroad in many places, greeting.

My brethren, greet it with joy when you find yourself in the midst of many trials, knowing that the testing of your faith leads to patience. But let patience have its perfect fulness, that you may indeed be perfect, lacking nothing.

If any man lacks wisdom let him ask of God (Who gives to all men liberally, without rebuking them) and it shall be given to him. But let him ask in faith, nothing wavering. For he that wavereth is like the waves of the sea, driven here and there by the wind and tossed in all directions. For let not a man like that think that he will receive anything from the Lord. A double-minded man can never be trusted. Let those who are poor and poorly educated rejoice when they

are exalted. Let the man who has been rich rejoice if he is made poor. For as quickly as the flowers and foliage pass away so shall the natural effects of his riches pass away. For the sun is no sooner risen to a burning heat than it withers the foliage and the flowers droop and their beautiful shape disappears—so will the rich man fade away.

Happy is the man who faithfully endures trials, for after he has been tried he will receive the reward of eternal life which the Lord has promised to those who love Him. Let no man when he is tempted to do evil say that God has tempted him, for God cannot be influenced by evil, neither does He tempt anyone to do it. But every man is tempted through his own evil passions. Then when these lustful passions have conceived they bring forth sin, and sin when it is finished brings forth death. Do not make a mistake, my beloved brethren, every good and perfect gift is from God above, and comes down from the Father of all things beautiful. In Him there is no mixture of



light and shade; neither is there any darkness in Him, through some wrong action on His part. Of His own will He caused us to be born that we should become the first fruits of those creatures who have freedom of will to do right or wrong. Therefore, my brethren, let every man be quick to listen but slow to speak, and slower still to be angry, for uncontrolled anger is not according to God's idea of righteousness. Wherefore lay aside all filthy thinking and excessive naughtiness, and in humility receive the word of life, which creates life in your being and brings salvation to your soul.

Be doers of the Word of God, not simply hearers, deceiving your own selves. For if any man be a hearer of the word and not a doer then he is like a man beholding his natural face in a glass who just glances at himself in the mirror and then forgets what he looks like. But whoever looks in the mirror revealing the righteous law of God and keeps on looking therein, and does not forget what he sees, but obeys, then that man will be greatly blessed in all that he does. If any man among you claims to be Godly and yet does not control his tongue, then that man deceives his own heart, and his religion is vain. Practical religion and undefiled before God and our Father is to visit the fatherless and widows in their affliction and help them, and also to keep himself from being spotted by the world's evil.

## CHAPTER 2.

FAITH AND WORKS. Verses 1-26.

My brethren, do not have faith in the Lord Jesus, the Lord of glory, and at the same time respect some persons more than others. For if there comes into your meeting a man with a gold ring on his finger and in costly clothing and there also comes in a poor man in cheap clothes, and you say to the wealthy man, Sit here in a prominent place, and to the poor man, Stand away over there, but if you must sit then sit on the floor at my feet—are you not partial in your action? And are you not arguing that a badly clothed man must be a bad man and a goodly clothed man must be a good man? Listen, my brethren, Has not God chosen the poor in worldly goods to be wealthy in Heavenly faith and inheritors of the Kingdom of God which God has promised to all those who love Him? But you have despised the poor; yet it is the rich man who oppresses you and drags you before the judgment court. Do not shame that worthy Name by which you are called. If you obey fully the royal law according to the Scriptures, you do well. It says you are to love your neighbour as much as yourself. But if you have respect to people according to their dress and money, then you commit sin and you break the law of God, for whoever breaks the law in one point has broken the whole law, in the sense that he has become guilty before God. For God Who has said, Do not commit adultery, has also said, Do not kill. Now if you do not commit adultery, but commit murder, you are surely a transgressor of the law.

Take care so to speak and act that the law will not condemn you, but liberate you. He shall be punished without mercy who is not merciful to others, but when you are merciful yourself, then even the law will deal mercifully with you. What value is it, my brethren, if a man says he has faith in Christ and yet does not

perform Christlike deeds? Can such a faith as that be really a saving faith? If a brother or sister has no clothing and no food, and one of you say, Depart in peace, be warmed and fed, and yet you do not give him clothes or food, what value is there in it? Such faith without works is a dead faith. Yes, a man may say, You have faith, and be content with that, and I will do good deeds and be content with that. You say, You will show me your faith without any reference to good deeds, but I will show you I have a Godly faith by doing Godly deeds. You believe there is only one God. To believe this is a true thing, but remember that even the demons believe that, and tremble at the very mention of the name of God.

But I would have you definitely know, you misguided man, that faith without works is a dead faith, not a saving faith at all. Was not Abraham's faith confirmed by his works when he was willing to offer up Isaac his son as a sacrifice unto God? You see how faith and works intermingle together, and his works confirmed the reality of his faith. Thus the teaching of Scripture was confirmed which says that, Abraham believed God, and it was counted to him for righteousness, and he was called the friend of God.

You see then how in the ultimate a man's works really justify him, for they prove that his faith is really true faith. Likewise, also, was not Rahab the harlot in the time of Joshua really justified by her works? She said she believed in the God of Israel, but her faith was really proved when she received the messengers of the God of Israel and sent them out safely from Jericho. Even as the body without the spirit is dead, so faith without works is dead also.

## CHAPTER 3.

DANGERS FROM MOUTH AND HEART. Verses 1-18.

My brethren, do not be over anxious to be in authority, for those in authority are open to stricter judgment. For, actually, whether we are in authority or not, we all fall in many ways. If one never fails in word then one is indeed perfect and able to control the whole of his body. Think how we put bits in horses' mouths, in order that we may govern the whole body from the mouth. Behold also ships, which, although they are huge in size and lashed with fierce winds, yet they are turned in any direction by a very small helm, according to the wishes of the helmsman. Even so, the tongue is a small member, yet it can accomplish great things. Think again what a vast fire can be kindled by a spark. The tongue is like a spark that can set ablaze a world of iniquity. The tongue is very small compared with some other members of our body, yet it can set our passions aflame—aflake with evils that can consign us to hell itself.

Every kind of beast, bird, or serpent, or fish, can be tamed by human patience and skill, but the tongue can no man tame. It is an uncontrollable evil: it is full of deadly poison. With the tongue we bless God our Father and with the same tongue we curse men, who were made after the image of God. Out of the same mouth proceed blessing and cursing. My brethren, these things ought not to be so.

Does a fountain send forth both sweet and poisonous water? Can a fig tree bear olive berries, or a vine, figs? Neither can a fountain yield sea water and fresh water at the same time. Our tongues should really be

single worded. Whosoever claims to be a wise man among you let him prove it with his conversation in humility and wisdom. But if you are bitterly envious and full of strife in your hearts, do not glory in it and pretend the opposite. The so-called wisdom of those who rejoice in bitter and turbulent words is of the sin-cursed earth life, and is Godlessly selfish and of the devil. For where there is envying and strife there is confusion and evil actions. But true wisdom from God is holy, then peace-effecting, very gentle and easily adaptable, full of generous actions and having rich, fruitful results, without respect of persons and without deception. The fruit of righteousness is the result of peaceful sowing by men and women of peaceful hearts.

## CHAPTER 4.

### EXPLANATIONS AND EXHORTATIONS. Verses 1-17.

From what sources do wars and fightings among you come? They come from your own evil desires which fight in your own bodies. You lust for things and do not get them. You kill in order to obtain, and yet do not obtain! You fight and war, and yet all the time you simply do not get because you do not ask from God in simple faith. Then, when you do ask, you do not receive because you ask for wrong things, that you may use them on your own sinful desires.

You spiritual adulterers and adulteresses, understand that to be friends with the habits of this world is to be at enmity with God. Whosoever, therefore, will be a friend of the world is the enemy of God. The Scripture does not needlessly say, The spirit that dwells in us lusteth for things it should not desire. But God gives more grace to help us to conquer. Wherefore Scripture says, God resists the proud, but gives grace to the humble. Submit yourselves therefore to God. Resist the devil and he will flee from you. Draw near to God and He will draw near to you. Cleanse your hands ye sinful people, and purify your hearts ye double-minded. Be disciplined, mourn and weep. Let your laughter be turned to sadness, and your joy to heaviness. Humble yourselves in the sight of the Lord and He will lift you up. Speak not evil one of another, Brethren. He that speaks evil of his brother and condemns his brother speaks evil of the law which says you must not do this, and so in doing it you are really condemning the law. If you do so you are not one who obeys the law but one who seeks to make the law. But there is really only one law-giver, that One is God, Who is able to save and destroy. Who are you that you should seek to finally judge another?

Go and think better of it, you who say, To-day or to-morrow we will go into such a city and stay there a year, and set up in business and make money. Whereas you really do not know what will be on the morrow. For what is your life? It is like a vapour or mist that appears for a little time and then vanishes away. Actually you ought to say, If God wills we shall do this or that. But at present you are rejoicing in your own boasting. Such rejoicing is evil. Therefore to him who knows what is good and then refuses to do it, to him such an act is sin.

## CHAPTER 5.

### WARNINGS AND HEALING. Verses 1-20.

Go away and weep, you rich men, and howl because of the miseries that will come upon you. Your riches have rotted away, and your garments are eaten by moths. Your gold and silver pieces are tarnished, and the tarnish of them will witness against you that you have hoarded your treasure and not generously used it, and ultimately will destroy you, even as fire destroys. You have amassed treasure for yourselves in old age, but the unpaid salaries of your labourers who have harvested your fields and been plunged into poverty have brought forth such cries of woe that the Lord of Hosts has heard them. You have lived in selfish pleasure on the earth and pleased yourselves what you do. You have nourished yourselves as though it has been a continual feast. You have condemned and killed the righteous and God has not resisted you. But Christian brethren, in the midst of all this evil action by the rich, you yourselves take care to be patient until the Lord comes. Even the farmer very patiently waits for the harvest of the earth until it has been thoroughly fertilised by the early and latter rain. Be also patient. Keep your hearts steadfast, for the time when the Lord comes is approaching. Do not have revengeful grudges against each other, brethren, lest you yourself are condemned, for the Heavenly Judge is just outside the door.

Think, my brethren, of the prophets who have spoken to you inspired messages, and think what an example they have been of patient suffering. When we read of them we count them happy people to have patiently endured. You have also heard of the patience of Job, and seen how liberally the Lord dealt with him at the last, and proved Himself to be full of pity and generosity. But above all things, brethren, do not lightly use oaths. Do not swear by Heaven nor by the earth, nor by anything else. Just use simple language—yes, yea, and no, no, lest you come under condemnation and judgment. If any one of you is in great trouble, then let him pray. If he is happy, let him sing songs of praise to God.

If anyone is ill, then let him call for the Church elders, and let them pray over him, anointing him with oil in the Name of the Lord, and if the prayer of faith is given to the elders, then the Lord will raise up the sick one, and if he has been sinful, then on repentance his sins will be forgiven him. Confess your faults one to another and pray one for another that you may be made healed and healthy. The inspired, boiling-hot prayer of a righteous man accomplishes much. Elijah was a man subject to the same feelings as we are, yet he prayed earnestly that it might not rain, and it did not rain on the earth for three years and six months (1 Kings 17, 1), and he prayed again, and the Heaven gave rain and the earth brought forth her fruit (1 Kings, 18, 42-45).

Brethren, if any of you err from the truth, and one of you reclames him, let the one who reclames the sinner from the error of his way know that he saves another from separation from God and so obliterates a multitude of the sinner's sins.

# PETER

## FIRST LETTER FROM PETER.

### CHAPTER 1.

#### BEAUTIFUL TRUTHS. Verses 1-25.

Peter, a special messenger or Apostle of Jesus Christ, to Christian pilgrims scattered throughout Pontus, Galatia, Cappadocia, Asia and Bithynia.

Chosen through the all knowledge of God the Father through the separating act of the Holy Spirit, to a life of obedience to God and one in which sin has been stoned for by the sprinkling of the blood of Jesus Christ. God's help be yours and His peace be multiplied in your hearts. Praise be to the God and Father of our Lord Jesus Christ, Who according to His abundant mercy has implanted within us a sure knowledge of a resurrected life by the resurrection of Jesus Christ from the dead, and the certainty of an enjoyment of things that will never corrupt, nor spoil, nor fade away, reserved in Heaven for those who are kept by the power of God through their faith in Him to a complete salvation of body, soul and spirit, which will be fully revealed when Jesus Christ comes again. In this certainty we greatly rejoice, although for a short time you are burdened by numerous trials. But the trials of your faith are allowed because your faith is much more important than gold which perishes, even though it is refined gold. God's great purpose is that your faith may receive praise and honour and a glorious reward at the appearing of Jesus Christ, Whom having not seen you love, in Whom though now you see Him not, yet believing Him you rejoice with joy unspeakable and full of glory, and at the end of it all you will receive the complete manifestation of the salvation of your souls.

Concerning this wondrous salvation the prophets have themselves prayed about it and sought to understand it when they prophesied of the wondrous grace and blessing that should come to you. They have searched diligently in order to try and find out when and under what circumstances the prophecies would come to pass when the Spirit of Christ Who was in them testified beforehand the sufferings that would come to Him and the great glory that would follow. And it was made plain that it was not simply for themselves at that time but for us who were to live afterwards, as we are doing now, that these future events were to be revealed—yes, revealed unto us who at the present time have preached unto you the glad tidings in the power of the Holy Ghost sent down from Heaven. These wondrous things even the angels wish to know more about.

Wherefore in the light of the future gird up the loins of your minds for service, be self-controlled and keep on rejoicing in your certain hope in Christ right to the end because of the amazing grace and glory that will be revealed to you when Jesus Christ appears. Be obedient children, not fashioning your lives according to your former lustful actions which you largely ignorantly performed, but as a Holy God has called you to enjoy these things so see to it that you are holy in all parts of your lives, for it is written in Scripture, Be holy for I the Lord thy God am holy.

And if you pray to the Father, Who without respect of persons judges according to every man's work, then pass the time of your pilgrimage here in fear lest you come short of God's will, for remember that you are not redeemed from a useless life, such as your fathers lived, with comparatively cheap things such as silver and gold, but you are redeemed with the priceless blood of Christ, as Israelites were redeemed from Egypt by a lamb without blemish and without spot. Christ was surely fore-ordained before the foundation of the world, but was manifested as the redeeming Lamb in these last days for the salvation of those who believe in the God Who raised up Christ from the dead and gave Him Heavenly glory, that your faith and certain hope might be in God Himself.

Seeing then that your hearts have been purified by obeying the truth in the power of the Holy Spirit and you have entered into sincere love for all the brethren in Christ, see that you do indeed love each other with a pure heart fervently, remembering that you are born again not of human creative seed that dies but of the seed that never dies, even by the creative word of God which lives and abides for ever. For all flesh is like foliage, and the glory of man like the flowers that grow thereon. The foliage dies and the flowers die also, but the word of God lives for ever. And this is the living word which we have told you about in the Gospel we have preached to you.

### CHAPTER 2.

#### THE PRECIOUSNESS OF CHRIST. Verses 1-25.

Because of the brevity of life and the certainty of future judgment lay aside all malice and all deceit and all contrivance, and envies, and all forms of evil speaking, and as newborn babes desire the sincere milk of the Word that you may grow thereby. This I am sure you will do if you have really tasted the graciousness of the Lord.

Christ is as a vital and living precious stone in a living building. He has been rejected by men but chosen by God. You come to Him also as living stones and are built up with Him into a living spiritual house in which you act as priests, offering up to God the spiritual sacrifices of praise acceptable to God through Jesus Christ. Because of all this it is written in Scripture, Behold I place in Jerusalem a chief corner stone, elect and precious. He that believes Him to be the chief corner stone will not be confounded. Unto you therefore who believe, He is precious. To those who are disobedient the rejected stone which has really become the vital and binding chief corner stone, is yet like a stone of stumbling and a rocky obstacle, wherefore the disobedient have been condemned because of their evil hearts.

But you are a chosen Christian race, a Kingly priesthood, a holy spiritual nation amongst all nations, a purchased people in order that you may blazon forth the praises of God Who has called you out of darkness into His marvellous light.

In times past you were not a united people but you are now the united people of God. In times past you

had not obtained mercy, but now you have obtained mercy.

Dear beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts which war against your spiritual life. Live honestly among the Gentiles, that those who at present speak about you as evil doers will ultimately, through your good works, glorify God, when God in a special way reveals Himself to them.

Submit yourselves therefore unto every legitimate ordinance of man for the Lord's sake, whether it is submission to the supreme King or to governors deputed by Him for the punishment of evil doers and the happiness of those who do well. For this is God's will that by your well doing you may silence the criticism of ignorant men. You are God's free men, but don't use that to hide any evil deeds—you are only free in order to be true servants of God. Value all men. Love the brotherhood of the Church of Jesus Christ. Fear God. Value the King. Servants be subject to your masters with fear lest you grieve them. Be subject not only to the good and gentle, but also to the awkward. It is praiseworthy if a man for conscience sake patiently suffers wrong.

For what praise is it when you are punished for your faults and you take it patiently? But, if when you do well, and suffer for it, you take it patiently then this is acceptable with God. For unto this were you called because Christ also suffered wrong for our sakes, leaving us an example that we should follow in His steps. Who never did any sin neither was deceit ever found in His mouth. When He was reviled He reviled not again. When He suffered He did not threaten revenge, but put Himself in the hands of His Father God, who judges every one righteously.

He also bore the punishment for our sins in His own body on the tree-cross, that we being dead to sin and its penalty should live unto righteousness. By Christ's punishment we are healed. Once you were as sheep going astray, but now you have returned to the Shepherd and Ruler of your souls.

### CHAPTER 3.

PRACTICAL EXHORTATIONS. *Verses 1-22.*

You who are wives be submissive to your husbands, so that if they are not converted through the preaching of the Word of God they may be led to conversion through your chaste and obedient lives. Let not your adorning be with outward show in fashionable methods of hair dressing, or the display of gold or of luxurious apparel, but let your heart be adorned with that which can never fade or corrupt; even a meek and quiet spirit which in the sight of God is priceless. It was in this way that godly women of old adorned themselves and who were always submissive to their own husbands. Even Sarah obeyed Abraham acknowledging his headship. You therefore are true descendants of Sarah and Abraham as long as you act righteously, and are not frightened away from your faith by persecution. Likewise you husbands live in an understanding way with your wives, honour them as your weaker half, and remember that you are equal sharers of one life. Remember this, then your prayers together will not be hindered. Finally be all of one mind, have sympathy for each other, love as brethren should. Be pitiful and courteous, not rendering evil for evil, or railing for railing, but on the contrary bless others

even as you are grateful for God's blessing upon you. For he who wishes to live long and have happy days let him refrain his tongue from evil, and his lips from speaking guile. Let him reject evil and do good, let him seek peace and pursue it. For the eyes of the Lord are upon the righteous and His ears are open to their prayers, but the face of the Lord is against those who do evil. Who can really harm you if you always do that which is right? But even if you should suffer for righteousness sake then you are happy people and you need never be afraid of the threats from others or be disturbed in your mind.

Sanctify the Lord God in your hearts and be ready always to give a satisfactory and courteous answer to every man who asks you concerning the hope of eternal life which is in you. Then you can always have a good conscience knowing that although they may speak badly of you, as though you are evil doers, ultimately they will be ashamed who have falsely accused your good living in Christ. It is better if it is the will of God that you suffer for well doing rather than evil doing. For Christ also hath once suffered for sins, the righteous for the unrighteous that He might bring us to God, being put to death in the flesh but raised again to resurrection life by the Spirit. In the power of the Spirit He also went and preached to the disembodied spirits who are now in the prison of hell, who were disobedient in the time of Noah when the Spirit of God was striving with them and God was patiently waiting for their repentance while Noah was preparing the ark, wherein only eight were at last saved from the flood of water.

This is an illustration of our own salvation. We were as dead people when immersed in water at our baptism, but we were saved out of the water when we arose above the water to live a new life in Jesus Christ. Baptism does not wash away the dirt upon our bodies but it gives us a clear conscience in the sight of God, through Jesus Christ, Who has gone into Heaven and is on the right hand of God—angels, rulers, and mighty intelligences being made subject to Him.

### CHAPTER 4.

VICTORIOUS CHRISTIAN LIVING. *Verses 1-19.*

Seeing then that Christ has suffered unto death for us in the body, then count that you have acted in the same way, for he who has suffered in the flesh unto death has ceased from sin. Count yourself dead to the flesh and no longer live your life according to the lusts of men but unto the will of God. Surely in times past we have had more than sufficient time to live our lives as the heathen do, in uncontrolled wildness, lusts, drunkenness, passionate excitements, inordinate affection, and abominable idolatry. Those who still live in this way think it strange that you do not live as they do in the same excess of rioting, and so they speak evilly of you. But they will have to give an account to God Who will judge the living and the dead. For this reason the Gospel was preached among the dead in order that they may be judged on an equal basis with men still living in the flesh, and yet have an opportunity of living to God in the Spirit while waiting until the day of Christ and the judgments that will follow.

But the end of all things is drawing near. Be self-controlled and watch and pray. And above all have

great love among yourselves, for love overlooks a multitude of faults. Be ungrudging in your hospitality to each other. As every man has prospered, so let him help others, as generous stewards of the blessings of God that have been bestowed upon him. When a man speaks let him speak with God-given words. If any man give let him do it according to the ability given to him by God, that God in all things may be glorified through Jesus Christ, to Whom be praise and rule for ever and ever. So be it. Beloved, do not think it strange concerning the fiery trial which will come upon you, as though some unusual thing has happened to you. But rejoice inasmuch as you are sharing suffering with Christ, that when He is revealed in His glory you also may rejoice with Him with exceeding joy.

If you are reproached for the Name of Christ then you are happy for the glorious spirit of God's happiness will rest upon you. Those who reproach you do not glorify Him, but you who suffer reproach do bring glory to His Name. But let none of you suffer for being a murderer or a thief or an evil doer, or as one who does not mind his own business. Yet if any man suffer as a Christian, let him not be ashamed, but let him glorify God because of this. For the time has come that God will judge His own people, and if we who love Him have to be judged and disciplined what will the end of those be who do not obey the Gospel of Jesus Christ. And if the righteous are only just saved from judgment, what do you think will happen to the ungodly and persistent sinners? Wherefore let those who suffer because they do the will of God, commit the keeping of their souls to Him knowing they are committing themselves into the hands of a faithful Creator.

#### CHAPTER 5.

##### CONCLUDING EXHORTATIONS. Verses 1-14.

I, who am myself an elder in the Church, exhort you who are also elders. I was a witness of the suffer-

ings of Christ and I shall be a partaker of the glory yet to be revealed. I exhort you faithfully feed the flock, doing so not because you are forced to do it, nor because you are paid to do it, but do such oversight willingly and readily.

Do not act like proud rulers over God's people, but be examples to the flock. Draw not drive. And then when the Chief Shepherd shall appear you will receive a crown of glory that will never fade away. Likewise, you who are younger, submit yourselves unto the older ones. Yes, all of you be subject one to another, and be clothed with humility, for God resisteth the proud and giveth grace to the humble. Humble yourselves therefore under the mighty hand of God that He may exalt you in due time. Casting all your care upon Him, for He careth for you. Be sober, be vigilant, because your adversary the devil as a roaring lion is prowling around seeking whom he may devour. Whom resist steadfastly with truth and remain true to your faith, knowing that the same afflictions are being experienced by your other Christian brethren scattered throughout the world. But the God of all grace, Who has called us to the enjoyment of eternal glory by Christ Jesus, will, after you have suffered for a little while, make you perfect, establishing, strengthening, fixing you. To Him be glory for ever and ever. Amen.

I am sending this letter by Silas, a faithful Christian brother. I judge this to be a comparatively brief letter, exhorting you, and testifying to you of the genuine grace of God in which you firmly stand.

The Church which is at Babylon, in Mesopotamia, elected as you have been elected, salutes you. So does Mark, my son in the faith. Greet one another with a kiss of love. Peace be with all of you who are in Christ Jesus. Amen.

## II PETER

### PETER'S SECOND LETTER.

#### CHAPTER 1.

##### VIRTUE AND DILIGENCE. Verses 1-21.

Simon Peter, a servant and a special Apostolic Messenger of Jesus Christ, to those who have received like precious faith with us through the righteousness of our God and Saviour, Jesus Christ. Grace and peace be multiplied to you through your experimental acquaintance with our God and the Lord Jesus Christ, Who according to His Divine power has given us all things that are necessary for true life and Godliness through our getting to know Him Who has called us to a life of glorious experience and righteousness, whereby are given to us exceeding great and precious promises. By the fulfilment of these promises you have become a sharer of the Divine nature, and have escaped the corruption that is in the world through lustful living, that is, living outside the will of God.

Beside all that you have already received, be diligent, and increasingly add virtue to your faith, and true knowledge to your virtue, and then to your knowledge add self-control, and to self-control add much patience,

and to patience add a life always lived in the presence of God, a life of kindness to your brethren and true love toward everybody.

For if these things are in you and abound they make it that you will be neither barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacks these things is blind, and has no true eternal vision, and forgets that he is supposed to have been purged from his old sins. Wherefore be careful brethren, and give diligence to confirm your calling and election by your actions. For if you do act like this then it is a proof that you will never fall from the grace of God. And so you will have given to you an abundant entrance into the everlasting Kingdom of our Lord and Saviour Jesus Christ.

Wherefore I will not be negligent to remind you of these spiritual matters, although you really know them and are established in eternal truths. Yet, I think it is right, as long as I am in this body, so stir you up to Christian living by reminding you of these things, knowing that soon I must put off this my tent body

in which I dwell, even in the way our Lord Jesus Christ has revealed to me. Also I will so earnestly teach you now that after my death you will never forget what I have taught you. For we had not followed cunningly devised fairy stories, when we made known to you the power and coming of our Lord Jesus Christ, for on the Mount of Transfiguration we were witnesses of His Kingliness, for He received from God the Father, honour and glory, when there came the Father's voice to Him from the excellent Heavenly Throne of Glory, saying, This is my beloved Son in Whom I am well pleased. And this voice which came from Heaven we heard when we were with Him in the Holy Mount of Transfiguration. We have also an even more sure word from the prophets of the Old Testament, to whom we do well to take heed, even as we take heed to a light which shines in a dark place, until the dawn dispels all the darkness, and Christ, like the morning-star, dispels all doubt that the Eternal Day has dawned.

Remember this that no prophecy of Scripture was simply the interpretation of events according to the personal thoughts of men's minds, for no real prophecy came in old time by the will of men, but holy men of God spoke as they were moved by the Holy Ghost.

### CHAPTER 2.

STERN WARNINGS. *Veres 1-22.*

But there were false prophets among Israel even as there are false teachers among you to-day, who privately spread abroad evil teaching and heresies, even going as far as denying that Christ bought them by His blood. They are bringing upon themselves swift judgment from God. Many will follow their pernicious ways and through them the truth will be evilly spoken about. And through a covetous desire to gain wealth they treat you as if you were business commodities out of whom money can be made. They will surely be judged quickly and their condemnation will no longer slumber. For if God spared not the angels who sinned but cast them down to Tartarus, a prison in the heart of the earth, and bound them with chains of darkness, until the time of their final judgment; and if God spared not the world that existed before the flood and only saved Noah, a preacher of righteousness, and seven others, bringing in the flood of destruction upon the ungodly world; and if God turned the evil cities of Sodom and Gomorrah into ashes, judging them with a terrible overthrow which has ever been a warning to those who since have thought of living ungodly lives; and if God delivered righteous Lot who was angered by the filthy conversation of the wicked (For this was indeed true of Lot, for this righteous man living in the midst of open and secret wickedness, was broken hearted and angry every day with the unlawful deeds around him), then the Lord knows how to deliver the Godly out of temptations and to reserve the ungodly until the day of judgment to be punished. But God will especially punish those who walk in the lusts of the flesh and live immoral lives and despise any form of control. They are so presumptuous and self-willed that they are not afraid to speak evil of supernatural authorities. Whereas even angels, who are at present much greater than we in power and authority, will not bring ill considered accusations against these dignitaries before

the Lord. But the earthly people, like the brute beasts of the field, who are simply created to be captured and destroyed, act evilly toward things and persons of whom they know nothing and will ultimately perish in their own corruption. And they will receive the full reward of unrighteousness, just as riotous men and women who openly live riotous lives are brought to judgment. They are spots and blemishes, playing with their own deceived minds, and at the same time devour everything you have. They have eyes filled with adultery and are always sinning, tempting unstable souls. Their heart is always thinking about covetous actions—they are cursed children, who have forsaken the right way, and like Balaam, the son of Beor (Num. 22, 5), they have taken money in payment for unrighteous actions. But even Balaam was rebuked for his sin, even a dumb ass spoke with a man's voice, and forbade the prophet to act so stupidly.

These deceivers are deceitful wells, which mock you because they have no water. They are like clouds carried here and there by tempestuous winds, for whom spaces of darkness are reserved for ever. Sad to say when they speak their inflated words of self conceit they allure through the lusts of the flesh and the spirit of absolute carelessness those who once had completely separated from people who live in error.

While they promise liberty they themselves are the slaves of corrupt living. And when a man is overcome by them then he is brought into the same slavery. If, after a man has escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, and then again is entangled therein and completely overcome, then the latter end of that man is worse than his beginning. For it is better for people never to have known anything about the way of righteousness than, after they have known it to turn away from God's holy commandments which they have received. But it has happened to them according to the true proverb, The dog has turned to his own vomit again, and the sow that was washed goes again and rolls in the mud.

### CHAPTER 3.

FINAL THINGS. *Veres 1-18.*

Beloved, in this second epistle I am, even as with my first, stirring up your pure minds to remember that you must not forget the words which were spoken by the holy Prophets of the Old Testament, and also by the Apostles of our Lord and Saviour Jesus Christ. You must always remember that in the last days there will come scoffers who live after their own feverish lusts, who will deridingly say, Where is the fulfilment of the promise of Christ's second coming, for since our ancestral fathers have died all things have continued just the same from the very beginning? For they purposely forget that it was the word of God alone which formed the universe and our earth standing out of surrounding water. Likewise they forget that the world that once existed was overflowed and destroyed by the waters of the Flood. And the very Heavens around us and the earth upon which we live by the same Word of God, are preserved unto destruction by fire about the time of the Great White Throne judgment when all ungodly men will be judged.



But brethren do not overlook this, that one day is with the Lord as a thousand years and a thousand years as one day. The Lord is not slack concerning the fulfilment of His promises as some look upon slackness, for actually He acts slowly out of loving patience toward us for He is not willing that anyone should perish, but that all should come to repentance.

But be sure of this, the day of the Lord's final judgment will come as a thief in the night, in the which the Solar Heavens themselves will pass away with a great noise, and the elements will melt with fervent heat, and the earth also with all that is upon it will be burnt up. Seeing then that all these things will vanish what particular people we should be concerning holy conversation and Godly living, ever looking forward to and hurrying toward the coming of the great day of God, when the Solar Heavens and the earth itself will both be destroyed with fervent heat. Nevertheless we, according to God's promise, look for

new Heavens around us and a new earth filled with righteousness whereon men will live.

Wherefore, beloved, seeing that we look for such things to happen be diligent that you may be living a life of peace, and without spot and blameless, and reckon that the great patience of God is in order that men and women may be saved, even as our beloved brother, Paul, wrote unto you according to God's wisdom that has been given to him. In all his epistles he speaks of some things that are difficult to understand, and the ignorant and thoughtless twist them as they do other Scriptures to their own ultimate destruction. Therefore, beloved, seeing you know these things beware lest you are led away by the error of the wicked and cease to remain steadfast. But grow in God's blessing and in the knowledge of our Lord and Saviour Jesus Christ. To Him be glory both now and forever. Amen.

# JOHN'S FIRST LETTER

## CHAPTER 1.

THE WORD OF LIFE. Verses 1-10.

Concerning the Son of God Who was from the unbegun beginning, Whom we have heard speak, Whom we have seen with our eyes, Whom we have frequently touched, Whom we have at times touched; the One Who is Original and Eternal Life. The Original and Eternal Life of God was revealed to our gaze in Jesus Christ. We saw it in Him and now bear witness to what we saw, and explain it to you, even that eternal life in the Eternally living One Who eternally lived in the Father, and was revealed to us.

We declare unto you that which we have seen and heard that you may share the same fellowship, and truly our fellowship is with God the Father and with His Son Jesus Christ. These things we write to you that you may have fulness of joy.

This then is the message we have heard from Jesus Christ, that God is light and no darkness is found in Him at all. If we say we have fellowship with Him and live with a dark heart and mind, then we are lying and not living in the truth.

But if we walk in the light of righteousness as He is in the light of righteousness, then we have fellowship with God and each other, and the blood of Jesus Christ, God's Son, cleanses us completely from all the blackness of sin. If we say we have not sinned, then we deceive ourselves and we are not speaking the truth. If, however, we confess our sins, God is faithful to His promise and justly able to forgive our sins and to cleanse us from all unrighteousness. If we say we have not sinned, then we declare that God is untruthful, for we do not accept His word.

## CHAPTER 2.

ABIDING IN THE LIFE. Verses 1-29.

My newly-born again children, these things I write to you in order that you may sin at never sinning. But if any do sin we have a go-between with the Father, namely Jesus Christ, the sinless One. He has been the substitutionary Sufferer for our sins, and not for ours only but also for the whole world. He has

paid the penalty for all, but all will not accept the payment He has made, and the wrath of God remains upon them. We are sure we are one with Him if we do His will. He that says, I belong to Him and does not keep His commandments is a liar, and certainly does not speak the truth. But whoever keeps His commands, in him true love to God is perfectly expressed, and thus we know we belong to Him. He that says he abides in Christ ought to walk as He walks.

Brethren, I am not really giving you a new commandment, when I say, Love one another. It is really an old commandment, and you have heard it from the beginning in the Old Testament Scriptures. Yea, in another way, it is a new commandment, even as the Saviour Himself said (John 13, 34-35). He was the embodiment of complete love, and such love should also be in you, because now the darkness of the Old Testament days is past and you are living in the full light of Jesus Christ. He that says he is living in the light of Christ and yet hates his brother is speaking that which is untrue. He that truly loves his brother is indeed living in the light; there is no hypocrisy in him which causes others to stumble. But he that hates his brother is in spiritual darkness and moves aimlessly about in it, because that darkness has blinded him.

I write unto you my newly-born children because your sins are forgiven for Christ's sake and I want to help you. I write unto you older ones (the fathers) because you have truly known Christ from earliest years, and I want to help you. I write unto you, young people, because you have through faith overcome Satan and all his temptations, and I want to help you further.

Again, I emphasise, I write unto you my dearly beloved children, infants in the faith, because you have truly been brought to know the Father and the forgiveness of sins through Christ, and I write unto you older ones (the fathers) as I have already said, because you have truly known Christ from earliest years, and I write unto you, young people, because

you have been made spiritually strong and the Word of God homes in your hearts, and you have overcome Satan and his temptations.

Do not love the world in its present state, neither the things that are in the world. If any man love the world with its godless pleasures and friendships, then love to God does not abide in his heart. For all the godless things in the world, the uncontrolled appetites of the body, the uncontrolled appetites of the eyes, and the desire to be prominent and important is not from God the Father, but comes from the God-rejecting world of society. The world and the uncontrolled passions therein will all cease to exist, but the man who is obedient to God will live for ever.

My dear little children, we are living in the last period of this Godless world's history, and as you have heard that ultimately Anti-Christ will come (the one who is the embodiment of the bitterest opposition to Christ) so already there are to-day many miniature Anti-Christians in the world: wherefore we know we are living in the last period of this Godless world's history.

They mingled with us and got a mental knowledge of Christ, but they went out from us, for they were not one in heart with us. If they had been one in heart with us, then no doubt they would have continued with us, but they left us that it might be made clear that, although they mingled with us in person, they were not merged with us in heart. But you yourselves have a personal revelation from God concerning this, and you will understand.

I have not written to you because you are ignorant of the truth, but because you understand it, and you logically know that no lie springs from the God of truth. The greatest liar is he who denies that Jesus of Nazareth was the long-promised Messiah. He is indeed a miniature Antichrist who denies the revelation of God the Father and God the Son which has now been made to us. Whoever denies God the Son has never known God the Father, but he that accepts God the Son accepts God the Father also. Let that belief, therefore, abide in you which you have had from your conversion. If that belief which came to you at first still remains with you, then you will continue in the fellowship of God the Son and the Father. This is the glorious promise we have received from Him, even eternal life, endless in quantity and perfect in quality.

I have written hard things against those who are tempting you to turn from the revelation of and in Jesus Christ. But the enlightenment from the Holy Ghost which has come through Christ abides with you, and you do not need natural teachers, but as the anointing of the Holy Ghost enlightens you in all things and never deceives you, so the teaching that you ever continue to abide in Him is correct. Therefore, little children, continue to abide in Christ that if during your lifetime He shall appear in the air to receive the Church unto Himself, you will not be ashamed before Him when He comes. If you really understand that the righteousness of God is fulness dwells in Christ, then you will also understand that the one who carries out the righteousness of God is a son in God's family.

## CHAPTER 3.

### THE LOVE OF GOD. Verses 1-24.

Behold the wonder of God the Father's love in that we should be called the sons of God. The world does not recognise our sonship because it did not recognise Christ's Sonship. Beloved, now are we the sons of God, but all that will appear in us has not yet been revealed, but we know that when Christ comes we shall be like Him, for we shall see Him as He really is, and in His presence His likeness will be eternally expressed in us. And every one who has this hope in him earnestly seeks to become as pure as Christ. Whoever commits sin disobeys the law of God, for sin is disobedience to God's will. Christ came into this world to take away our sins. He Himself never sinned: He never disobeyed God's law. Whoever, therefore, lives his life absolutely in the will of Christ does not sin. Whoever practices sin is proved thereby to be a stranger to Christ. My dear little children, do not let anyone deceive you. He that lives a life of Godly righteousness is indeed righteous, even as Christ was righteous. He that commits sin is governed by the devil, for the devil has disobeyed God from the very beginning of his fallen career. The Son of God was revealed that He might destroy the devil and his actions. Whoever is born of God does not repeatedly sin, for the life of God is in him, and he cannot repeatedly sin because God's nature within him does not sin. It is only the obstinate uprising of the human nature which brings about sin in the believer. This is the test between the children of God and the children of the devil. Whoever acts unrighteously is not of God. Nor can he be of God who does not love Godly brethren. For this is the message that you have heard from the beginning of the Scriptures that we should love one another. We should not be like Cain, who was a product of the devil and murdered his brother. Why did he slay him? Simply because his own actions were evil and his brother's righteous. Cain offered the fruits of the cursed earth without a blood sacrifice, but Abel offered a blood sacrifice.

Marvel not, therefore, my brethren, if the world hate you. We know we have passed from spiritual death into spiritual life because we love our brothers in Christ. He that does not love other believers is obviously not really a born-again believer himself. Whoever hates his brother is a murderer at heart, and you well know that no murderer has God's life dwelling in him.

We see the love of God toward us because He in the Person of God the Son laid down His life for us: we ought also to be willing to lay down our lives for the sake of our brethren in Christ. Whoever is well supplied with this world's goods and sees his brother suffering need, and refuses to assist him, how can the love of God be dwelling in such a person? My little children, let us not simply express love with our words but with real deeds of sacrifice. And thus shall we have the inner witness that we are honest children of God, and so shall we have happy hearts in God's presence. For if our own heart condemns us, how much more will God condemn us, for He knows the deepest details of our lives. But if our heart does not condemn us, then we are happy in God's presence. Then whatsoever we ask for we receive, because we

obey God's commands and always do those things which are pleasing in His sight, inasmuch that we do not even ask for anything contrary to His will. And this is His supreme command, that we believe in Jesus as the Saviour and Messiah Whom God has sent, and that we truly love each other as God has commanded us. He who keeps God's commands abides in God and God abides in him. And we know that He abides in us because the Holy Spirit Whom He has given us bears witness to the fact.

#### CHAPTER 4.

##### CONTRASTS. Verses 1-21.

Beloved, believe not every man who claims to speak under divine inspiration. Test the spirit behind men's spirits so as to know whether it is the Holy Spirit of God or not who is speaking, because many false prophets have gone forth into the world. When the inspired spirit of man refuses to confess that Jesus, the Christ, has come in the flesh, then the inspiration does not come from God, but the inspiration is from Satan, the opposer of Christ, the unseen Antichrist, who will yet be revealed in a visible Antichrist. The spirit of Antichrist is already present in the world, for basically Satan is that spirit.

But you, little children, have overcome the evil spirits of men who speak under the inspiration of evil spirits who come from Satan, because the Spirit of God with you is greater than Satan himself.

These false prophets belong to the Satanic world system, therefore they speak according to that system, and they of the world's system listen to them. We, however, are not of the world's system; we belong to God. Those who belong to God listen to us. Thus we are able to distinguish between those who believe the truth and those who believe error. Beloved, let us love one another, for love is of God, and every one that has a Godly love is born of God and has an experience of Him. He that does not love does not know God, for God is love.

In this was supremely revealed the love of God toward us because that God sent His original and eternally begotten Son into the world that we might have the life of God through Him. Herein is the wonder of God's love, not that we first loved God, but He first loved us, and sent His Son to bear the penalty for our sin. Beloved, if God loved us with such an unselfish love, then we ought to love one another with an unselfish love. No man has ever seen the eternal God in His fulness. If we love one another then God invisibly dwells in us and His love is manifested in and through us. By this we know we dwell in Him and He in us because He has given us His Holy Spirit, and we have actually seen the Son and bear our witness that God the Father sent God the Son to be the Saviour of the world. Whoever confesses that Jesus is the Son of God dwells in God and God in Him, provided of course that the confession is from the heart and governs one's life.

We have experienced and believed in the reality of the love God has for us. God is love. He who dwells in love dwells in God and God in him. It is through this that our love is perfected and we lose all fear concerning the day of judgment, because God's life and love can become our possession even in this world.

Love is fearless—for true love does not fear the one

it loves. Fear brings torment but love brings rest. He who fears another has imperfect love toward the one that is feared. We love God, because He first loved us, and His own life has been implanted within us. If a man says, I love God, and hates his brother, he is not telling the truth, for he who does not love his visible brother, how can he love the invisible God. This is God's commandment that he who loves God must love his brother also.

#### CHAPTER 5.

##### LIFE IN CHRIST. Verses 1-21.

Whosoever truly and responsively believes that Jesus is the Messiah is born of God. Everyone who loves God Who begat him will certainly love others who likewise have been begotten of God and are thus in the same family. We know that we love the children of God when we ourselves love God and keep His commandments. For the proof of our love to God is that we do His will and feel that His will is pleasurable, not hard. Whoever is born of God is able to willingly refuse all worldly temptations. Our faith is the secret of our victory over the world. There are none who overcome the world excepting those who believe that Jesus is the Son of God. He came to us through water and through blood. He was revealed to us as the Son of God at the time He was baptised in water. He was also revealed to us as the Son of God at Calvary when He shed His blood and fulfilled the declaration, Behold the Lamb of God Who taketh away the sin of the world. He was not only revealed to us through the baptism in water but through the baptism of atoning suffering. The Holy Spirit bears witness to these facts within us because the Holy Spirit reveals truth.

There are three who reveal the truth in Heaven, God the Father: God, the Son—the Logos, or Word—and God, the Holy Ghost, and these three are one in their witness. There are three Who reveal the truth on earth concerning Christ—The Holy Spirit, and the Water (or that which transpired at His baptism), and the Blood (or that which transpired at His death). If we normally believe the word of man, how much more should we believe the Word of God which He has given us concerning His Son. He that believes on the Son of God has an inner witness to confirm the witness of God. He who does not believe God's witness declares God to be untruthful, for he does not believe what God has said concerning His Son. God has told us that He has given us everlasting life, and this life becomes ours by our faith union with Christ. He that possesses Christ possesses eternal life, and he who does not possess Christ does not possess eternal life.

These things have I written unto you who believe on Jesus the Son of God that you may have full assurance of your possession of eternal life, and that there may be no doubt about you seeing the importance of believing on Jesus the Son of God. We have this further confidence in God that if we ask for anything according to His will then He answers our request. And if we know that He hears whosoever we ask for in His will, then we know that the petitions we ask from Him are already ours, whether we immediately possess them or not. If you see a brother committing an occasional act of sin, which is not punishable with premature death, then you may pray

for the repentance of that brother, and God will restore him to the fulness of spiritual life. There is a sin which is punishable with physical death. Wilful unrighteousness is that sin. There are, however, spasmodic acts of sin which are not punishable with death.

We know that whoever is completely born of God does not commit sin. That is, the one whose human nature is completely controlled by the Divine nature from God, does not commit sin. He that is completely born of God is able to guard himself from

sin and the devil is not able to grasp him. We know that those of us who believe in the Son of God are indeed born of God and we also know that the wages as a whole lies outstretched in wickedness and the Wicked One.

We know that the Son of God has come and has given us light that we may understand the true God, and that we also are in Him Who is true, even in God's Son, Jesus Christ. Jesus Christ Himself is truly God, and in Him is eternal life. My dear children, keep yourselves from idolatry. Amen.

## JOHN'S SECOND LETTER

### LIMITS OF FELLOWSHIP.

I, John, the overseer of the Churches, write to you, well known and much esteemed Christian lady and your family, whom I love in our mutual acceptance of Christian truth, even as you are loved by all who have accepted the same truth. We love you for the truth's sake which dwells in all our hearts and will be in us for ever. Help be yours, mercy be yours, peace be yours, from God the Father and from the Lord Jesus Christ, the Son of the Father, a true Son indeed in His truth and in His love.

I rejoiced greatly because I found your children living in the truth of Christ, even as God the Father commanded us when He said, This is My beloved Son, hear ye Him (Mark 9, 7). And now I earnestly plead with you, Christian lady, that we shall truly love all in Christ Jesus. This is not a new commandment but one we received from the beginning. And this is the proof of true love that we obey God's commandments. This is the commandment we have heard from the beginning, and that we should daily obey.

But our love must have limits. Many deceivers have appeared in the world who will not admit that Jesus

is the Messiah Who has come in the flesh. Those who thus speak are deceivers and miniature Antichrists. Take care lest you take a wrong attitude to these deceivers, and we lose that steadfastness and loyalty to truth in you which we have laboured to bring about in your life. Let us receive a full reward for our workmanship in you. Whoever destroys and does not remain steadfast in the teaching concerning the human as well as Divine Sonship of Christ has no true experience of God. He who abides in the teaching of and concerning Christ has a true experience, both of God the Father and God the Son. If there visit you one who does not bring the true doctrine of Christ, then do not let such a person lodge in your home, neither ask God's blessing upon him.

For he that says, God bless you, to an evil teacher becomes a partner in his evil teaching.

I really have many things to write to you, but I will not now actually write with pen and ink, as I trust to visit you and converse with you face to face, that our mutual joy may be complete. The family of your esteemed Christian sister greet you in Christ. Amen.

## JOHN'S THIRD LETTER

John, the overseer, unto the well beloved Gaius, whom I love in our mutual acceptance of Christ and the truth as it is in Him. Beloved, I supremely wish that you may be as healthy in body as you are in soul. For I was filled with great joy when Christian brethren came and told me how faithfully you hold the truth and walk therein. I have no greater joy than to hear that my converts walk in the truth.

Beloved, you are faithful in all that you do to your local brethren and to those who visit you. Visiting brethren have borne witness before the Churches to your love and you are to be commended as you continue to help such forward in a Christ-like way, because these visiting brethren have gone forth to proclaim Christ and do not ask for support from the unconverted. We ought therefore to receive such that we may have fellowship with them in their ministry.

I wrote, giving advice to the Church, but Diotrophes, one of your leaders, who loves to have the pre-eminence in the Church would not listen to my

words nor encourage me to visit you. Wherefore, if I do come, I will remember the evil things he has done, maliciously talking against us with bitter words, and not content with this he neither receives the visiting preachers who come unexpectedly, nor encourages those who write concerning such a visit, but keeps them all out of the Church.

Beloved, see to it that you do nothing that is evil, but everything that is good. He who does good things is a Godly man, but he who does evil things has had no experience of God. Demetrius has a good report of all who know him and his ministry commends him. We heartily commend him to you and you know that our commendation is to be trusted.

I really have many things to say to you but I will not write them now with ink and pen, as I trust soon to see you face to face. Until then, peace be unto you. Our Christian friends send greetings to you. Give my personal greetings to all the Christian friends with you.

# JUDE

Jude describes himself as the "bond-servant" of Jesus Christ, yet he was almost certainly the son of Mary by Joseph, and so the Lord's brother, Matt. 13: 55. He also describes himself as the brother of James, Acts 15: 13. (James was also the brother of the Lord). He writes, To all those who have been separated to God the Father, and who have been called to Jesus Christ and preserved in Him, Mercy, peace and love be multiplied to you.

Beloved, when I diligently intended to write to you in a general way concerning the oneness of salvation for Jew and Gentile in Christ, I found it was needful for me to change my intention, and exhort you to earnestly contend for the faith which has once and for all been given to the saints.

For I hear that there are certain men crept in unawares, whose actions and doom have been predicted long ago—ungodly men who have turned the grace of God into evil channels and who even deny the God and Father of Jesus Christ and the Divine Sonship of Jesus Christ Himself.

I will therefore warningly remind you, although you once remembered it clearly, how that even after the Lord had saved Israel out of Egypt, He destroyed those who failed to continue to trust Him.

Also the angels who kept not their first sphere of rule and left the dwelling-place God had given to them, He has reserved in everlasting chains of darkness until the final Judgment Day.

It was the same with Sodom and Gomorrah and the cities in their locality who, giving themselves over to vile adulteries and going after forbidden flesh, were destroyed as an example of the eternal fire destruction upon those who sin against God.

Likewise also these filthy dreamers who have appeared amongst you defile the flesh, despise God-given rule, and speak evil of God-given rulers. Yet even Michael the archangel, when contending with the Devil over the buried and hidden body of Moses, did not dare to himself rebuke the Devil, but said, The Lord rebuke you, O Satan.

But these who have arisen among you speak evil of things and persons of which they are entirely ignorant: but things they do know—beastly things—they employ to corrupt themselves.

Woe to them. For they have gone away from God's rule as Cain did, and they have feverishly sinned the same sin as Balaam did in order to make money, and

they are doomed to perish in their rebellion like Korah. (Num. 16).

These people spoil your feasts of love. They join with you and get all they can for nothing, and are not in the least ashamed. They are as clouds which never bless the earth with rain, but are just blown here and there by the winds of selfishness; they are as trees with withered fruit; or they are entirely without fruit; they are doubly dead, plucked up by the roots as well as fruitless.

They are like raging waves of the sea, foaming out their own wildness; they are like wandering stars who eternally live outside the light of the sun. Enoch, the seventh from Adam, prophesied of those when he said, Behold, the Lord will come with tens of thousands of His saints, in order to execute judgment upon all the unrighteous and to convince the ungodly of their ungodly deeds which they have committed, and of all the Godless things that these ungodly men have spoken against the Lord.

These people among you are murmurers, complainers about everything, walking after their own lusts, and have mouths speaking great boastful words, who worship men for the sake of promotion and gain.

But, beloved, as far as you are concerned, remember the words which were spoken to you by the Apostles of our Lord Jesus Christ; how they told you that in the last time there should be mockers walking after their own ungodly lusts. These are they who form a class to themselves—living in sensual indulgence, and who have not the Spirit of God.

But you, beloved, build yourselves up in your most holy faith, praying in the Holy Ghost, keeping yourselves in the love of God, and looking for the mercy of Jesus Christ our Lord, which will result in the full experience of eternal life.

Make a difference between those who oppose the faith. Some are deluded, and you need to have tender compassion toward them. But others are dangerous and you have to forcibly snatch them out of the fire of evil. But take care how you do so, lest you be contaminated. Hate any garment that has the slightest taint of evil flesh upon it.

Now unto Him, Who is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and for evermore. Amen.

# The Book of REVELATION

BY JOHN, THE APOSTLE.

## CHAPTER I.

### INTRODUCTION. Verses 1-3.

Here is a special revelation that has come from Jesus Christ, which God, His Father, gave to Him, in order that He might show to His faithful servants these things which soon will begin to come to pass. This revelation was sent from Jesus Christ through a

Heavenly messenger to John, and revealed to him in picture language. John recorded these words that came from God, the Father, and which Jesus Christ declared, and also those things which in vision he saw.

Exceedingly happy are those who read these records and who respond to the prophetic revelation and obey

the commands which are written therein, for the time for fulfilment has now come very near.

**THE SALUTATION FROM JOHN. Verses 4-8.**

Here is my (John's) salutation to the seven established Churches in Asia. May God's help be yours. May peace be yours from God, the Father, Who ever is, Who ever has been, and Who ever will be; and from the sevenfold Spirit Who girdles the throne, and from Jesus Christ, Who is the trustworthy revealer of God, the first to completely rise from the dead, and the real Sovereign over all the kings of the earth.

Unto Christ Who loved us and washed us clean from our sins in His own blood, and has made us a kingdom of priests unto God, the Father, to Him be glorious praise and glorious rule for ever and ever. So let it be.

I am, saith God, the A. and the Z., the unbeginning beginning and the unending end of everything, Who ever is, ever has been and ever will be, the Almighty One.

Behold, Christ will come with clouds of glory and clouds of attendants; and every eye shall see Him—even those who pierced Him at the Cross: and all the unsaved masses of the earth will wail because of what they have done to Him and of what He does to them.

**JOHN'S VISION OF THE GLORIFIED LORD. Verses 9-20.**

I, John, who am your brother and fellow-sufferer in the Kingdom of Jesus Christ, and one with you in the patient waiting for the return of Jesus Christ, was in the isle called Patmos, banished there because of my loyalty to the revealed will of God and my consequent testimony to the truth as it is in Christ. I was immersed and enraptured in the Holy Spirit on the first day of the week, the Lord's Day, and I heard behind me a great voice as loud as a trumpet, saying, I am the Alpha and Omega (the A. and the Z. of the Greek alphabet). I am the unbeginning beginning and the unending end. What you are about to see write in a book and send it to the seven Churches which are in Asia, unto the Churches in Ephesus, Smyrna, Pergamos, Thyatira, Sardis, Philadelphia and Laodicea.

And I turned round toward the voice that spoke to me. And being turned I saw seven golden lampstands, similar to those in the Tabernacle and Temple, with seven lamps on each, and in the centre of the seven lampstands one like unto Jesus, the Son of Man, clothed with a garment down to the feet, and girdled about the breast with a golden sash. His head and hair were white, like pure white wool, as white as snow, and His eyes were like flashing fire. His feet were like brilliant golden silver, as if they were suffused with fire, and His voice was as the sound of many waterfalls—or like Niagara).

In His right hand He held seven stars, and proceeding forth from His mouth was a sharp two-edged sword, and the glow of His face was like the midday sun.

When I saw Him I fell prostrate at His feet, as though I was dead. And He laid the hand that held the stars, the right hand, upon me, saying unto me, Do not be afraid, I am the all-in-all at the first and I am the all-in-all at the end. I am now alive, although I was dead, as you once saw Me; but now rejoice, for I am alive for evermore. So it is: and

I have now the control of the world of the condemned dead and of those who henceforth die.

Write down the things which you have already seen, and the things which you are going to see now, and the things which you will see later on.

The explanation concerning the seven stars which you saw in My right hand, and the seven golden lampstands, is this: The seven stars represent the responsible secretaries of the seven Churches, and the seven lampstands which you saw represent the seven Churches themselves.

**CHAPTER 2.**

**LETTER TO CHURCH AT EPHESUS. Verses 1-7.**

To the secretary at the Church at Ephesus write as follows: The Lord Jesus is writing to you—He Who holds the seven stars in His strong right hand, Who moves in the midst of the seven golden lampstands. I know all the good things you are doing and your sacrifice and your patience, and how you hate evil, and have testified and rejected false Apostles. You have patiently suffered long, and you have sacrificed much for Me, and you have not tired and stopped. Nevertheless I have a big thing against you (not some little thing suggested by the italicised word "somewhat"):—You are omitting to love Me as you did at the first. Remember therefore the position from whence you have fallen, and repent, and let your first act of service be that of love to Me as at the first. If you do not repent, I will come to you suddenly, and remove the Church from Ephesus to some other place.

You have another thing to your credit. You hate, as I hate, the actions of a domineering class of priests who repress and bind the people.

He who has an ear to hear let him hear what the Spirit of God says to the Churches. He who overcomes temptation will I give to eat of the Heavenly tree of life which is in the midst of the Heavenly Paradise of God. The Eden below shall be far eclipsed by the Eden above.

**LETTER TO CHURCH AT SMYRNA. Verses 8-11.**

To the secretary of the Church in Smyrna write as follows: These things, says the All-in-all of the unbeginning beginning and the All-in-all of the unending end, the One Who truly died, but now is truly alive. I know all about your works for Me, your persecution and your poverty (yet in Me you are wealthy) and I know all about the blasphemy of those who claim they are true Jews and yet are not, for they are not a Church of Jews but a Church of Satan.

Do not be afraid of anything which you will suffer. Behold, the Devil will be permitted to cast some of you into prison that you may be truly tested as to whether you are Christ's or not. You will have great tests and tortures for ten days (or periods). Be faithful even unto death and you shall receive the crowning life. He who has an ear let him be willing to hear what the Spirit of God says to the Churches. He who overcomes temptation shall not be hurt by the second death, the final separation of man from God.

**LETTER TO CHURCH AT PERGAMOS. Verses 12-17.**

To the secretary of the Church in Pergamos, write, These things says He Who has the sharp sword with two edges. I know your work for Me, and all about your dwelling-place, even where Satan has an earthly



throne. Yet you are faithful to My Name and have not denied your faith in Me, even when you were specially tried when Antipas was martyred in the very midst of Satan's presence. But I have a few things even against you, because you have with you those who are doing what Balaam did. He betrayed Israel by getting them to eat idol sacrifices and marry the women of Moab. So some of you are playing about with worldly things and people. You also have those among you who can be described as Nicolaitanes (a word which comes from nikao—to conquer, and laos—the people), those who under a religious excuse make slaves of ordinary people.

Repent of these things or else I will come suddenly to you in judgment, and will fight against the evil-doers with the sword which proceeds out of My mouth, even the sword of militant truth.

He who has a willing ear let him listen to what the Spirit of God says to the Churches. To him who overcomes temptation I will give to eat of hidden spiritual manna kept in the Holy of Holies of the Tabernacle of Heaven (Rev. 16:33). And I will give him a precious stone with his symbolic name engraved upon it (even as conquerors in public games sometimes had a white stone given to them with their name engraved upon it, entitling them to be maintained at public expense). No man will understand the meaning of the name excepting the one who receives it.

#### LETTER TO CHURCH AT THYATIRA. Verses 18-29.

And to the secretary of the Church in Thyatira write, These things says Jesus, the Son of God, Who has eyes like flashing fire and feet like brilliant golden silver.

I know all you have done for Me and your generous love and sacrificial service, and your faith and patience, and all you are doing for Me. I know that what you are doing now is even more than what you did in the past. Nevertheless I have a few things against you because you have an evil woman amongst you who is like Jezebel (1 Kings 16:31-32), who calls herself a prophetess, and you are permitting her to teach in your midst, although she is leading you into spiritual adultery by getting you to worship false gods, and encouraging you to eat food that has been sacrificed to these gods. I have given her time to repent of spiritual adultery and she repented not. But I will bring terrible sickness upon her and those who sin with her, and great tribulation will come upon them unless they repent of their evil. Jezebel's children, natural and spiritual, will die under the stroke of My hand, and all the Churches will know that I am He which searches the inmost mind and heart, and I will punish every one of you according to the extent of your evil deeds.

But I say unto you, the secretary, and to the rest of the Church in Thyatira who do not practise Jezebel's teaching and who have not known the depths of Satan as they do, I will not burden you with any of their punishment, but the truth which you love keep on gripping it till I come for you. He Who overcomes temptations and keeps My way of life until the end, to him will I give a share in the rulership of the nations of the earth during the millennium, and he shall rule them, even as I do, with an iron-like rule, and any stubbornness of will will be shattered, even as a potter shatters unworkable vessels. And I

will give to such a Morning Star. As the Morning Star precedes the brightness of the day, so shall those ruling over the world during the millennium (with its final decline from light to darkness) precede the day-light of the supreme Kingdom of Jesus Christ during the Dispensation of the Fulness of Times.

He who has a willing ear let him hear what the Spirit of God says to the Churches.

#### CHAPTER 3.

##### LETTER TO THE CHURCH AT SARDIS. Verses 1-6.

To the secretary of the Church at Sardis write, These things says Jesus Christ, Who possesses the Holy Spirit of God, and Who also possesses the Seven Stars, the seven secretaries of the Churches. I know your so-called Christian works, how you have a great reputation, and yet in reality you are spiritually dead.

Be watchful and strengthen those remaining things which are ready to die, for I have not found your so-called Christian service will stand the holy scrutiny of God. Remember therefore the truth you first of all received and obeyed. Hold fast to it and repent of anything contrary to it. If you do not watch and guard your spiritual possessions then I will come as unexpectedly as a thief comes, and destroy you, and remove your remaining possessions.

You have, however, a few people in Sardis who have not soiled their garments. They shall walk with me in white, for they are worthy. He who overcomes temptation shall indeed be clothed in white raiment, the emblem of purity, and I will not remove his name from the Book of Life (a priest was clothed in white raiment, but if he committed vice then he was stripped and clothed in black and sent away in disgrace and his name removed from the book of priests). The overcomer shall have his name publicly declared before My Father and the angels. He that hath an ear to hear let him hear what the Holy Spirit says to the Churches.

##### LETTER TO THE CHURCH AT PHILADELPHIA.

##### Verses 7-13.

To the secretary of the Church at Philadelphia write, These things says Jesus Christ, the Holy One, He Who is the true One, and has the key of David, Who is able to open the Kingdom of God to whosoever He wills. No man was able to shut out the one He admitted, and no one was able to admit the one He shut out. I know all about your works in My Name. Behold, I have opened a door of service, and no one can shut it. You have a little real spiritual strength, and have kept to My Word and have not denied My Name.

But I will treat the hypocrites among you like I would treat a Church of Satan who say they are true descendants of Abraham. I will so punish them that in abject misery they will fall at your feet and implore you to help them, and they will indeed acknowledge that God loves and blesses you. Because you have kept My Word patiently I will keep you from the hour (or the period) of great trial which shall come upon all the world to sift them who dwell upon the earth. Behold, I shall soon come again, for a thousand years is as one day with the Lord. Hold fast the truth which you have received, so that no one takes away your crown or reward. He who overcomes will I, figuratively speaking, make more than even a stone

in the Temple of God. He shall be a pillar and shall no more be displaced, that is, he shall be greatly rewarded in the Kingdom of Heaven and shall be safe for evermore.

I will write upon him, as is done upon temple pillars, the Name of God, and His address, namely, Jerusalem, the City of God, the city which is to come down from God to earth, and I will also write upon him My new Name.

He who has a listening ear let him hear what the Holy Spirit says to the Churches.

#### LETTER TO THE CHURCH AT LAODICEA. Verses 14-22.

To the secretary of the Church at Laodicea, write, These things says the "Amen," the One Who seals everything with His Word—He Who is the faithful and true witness, the Originator of all God's creation. I know your works for God: I know you are neither cold nor hot; you are not extremists either way you are lukewarm. I wish you were one or the other, for the very cold know it and recognise they need heat, while the very hot also know it, and rejoice in their heat.

So, because you are lukewarm and unpleasant to the taste, I will spue you out of My mouth. He who boasts, I am rich and well provided for, and have need of nothing (yet actually is wretched, miserable, poverty stricken, blind and naked). I counsel such to purchase from Me with the wealth of humility, faith and prayer, the purified gold of a spiritual experience, and the white raiment of holiness of life that you may be truly clothed and covered, and see to it that your spiritual vision is anointed with the eye cleansing that comes from the Holy Ghost. Those I love I rebuke and discipline. Be anxious, therefore, to get right with Me, and repent.

Behold, I stand at the door of the Church and the door of each heart, and knock. If any man hears My voice, and lifts the inner latch of the door, then I will come in, and we will mutually enjoy the heart meal of constant communion. To him who overcomes I will grant the privilege of sitting and ruling with Me on My Throne of David even as I also have overcome and am ruling with God My Father on His Heavenly Throne.

He who has ears let him diligently listen to what the Spirit says to the Churches.

#### CHAPTER 4.

##### HEAVEN OPENED. Verses 1-11.

After these things—these things which in symbolic application in some instances carry right on to the return of Christ—I looked and behold a space was open in the sky above me, and the voice which I had previously heard, which sounded like a trumpet, spoke to me again and said, Come up here into Heaven, and I will show you the things which will take place after the things you have already seen are fulfilled. And immediately I was transported in spirit into Heaven, and I saw a glorious Being sitting upon the Throne. His appearance was that of a combined diamond and sardius stone—clear and brilliant, yet suffused with red—and encircling the Throne was a rainbow-shaped circle of emerald green.

Sitting on smaller thrones around the greater Throne were twenty-four celestial ruling elders, who act on

behalf of mankind, and were clothed in white raiment with golden crowns upon their heads.

Out from the Throne there came flashes of lightning and roars of thunder, and sounds of voices, and there were seven lamps of fire burning before the throne, which represented the sevenfold activities of the Spirit of God.

Before the Throne was a great expanse of crystal glass. In the midst of the Throne, and yet surrounding it, were four living creatures, full of eyes, before and behind. They are the cherubim, the supreme attendants upon the Throne of God.

The first living creature was like a lion, the second like a calf, and the third had a manlike face, and the fourth was like a flying eagle. Each of the four living creatures had six wings like the seraphim (Isaiah 6), and their wings were filled with eyes on the inside. The four living creatures (as day and night continued in the earth) never rested at all, and at regular intervals called out, Holy, Holy, Holy, Lord God, Almighty, the eternally was, the eternally is, and the eternally ever.

And when the living creatures at special periods broke out with special praise, glorifying, honouring and thanking Him upon the Throne, then the twenty-four ruling elders fell down before Him Who is upon the Throne, and worshipped Him, the ever living One, and cast their crowns before the Throne, saying, Thou art worthy, O Lord, to have all glory and all honour and all power, for Thou hast created all things and for Thine own pleasure they are and were created.

#### CHAPTER 5.

##### THE SCROLL. Verses 1-14.

And I saw in the right hand of God upon the Throne a scroll-book with writing on both sides. It was sealed with seven seals.

And I saw and heard a mighty angel asking with a loud voice, Who is worthy to open this prophetic scroll-book of history and to break the seals thereof? And no one in Heaven, nor on earth, nor in the heart of the earth was capable of opening the book or of reading it. And I wept much because no man was found worthy to open and read the book, neither to see the visions therein.

And one of the celestial rulers who sat upon one of the twenty-four smaller thrones, said to me, Do not weep: behold, the Lion of the Tribe of Judah, Who is also the root from which David sprang, has by His death and glorious resurrection obtained the right to open the book of prophecy and to loose the seven seals thereof, and to reveal the prophetic contents of the book and to turn the prophecy into history.

And I looked, and lo, now in the midst of the Throne and of the four living creatures, and the twenty-four elderly rulers there stood a Lamb with the marks of slaughter upon it, and it had seven horns, speaking of the power of the Holy Ghost, and seven eyes, which stand for the sevenfold ministry of the Spirit of God sent forth into all parts of the earth.

And the Lamb of God, Which has taken away the sin of the world, came and took the book out of the right hand of God Who sat upon the Throne. And when He had taken the book the four living creatures

and the twenty-four celestial rulers fell down before the Lamb, each having a harp and a golden pot, full of fragrance, which symbolised the prayers of saints, and they sang a song that had never before been sung in Heaven, saying, Thou art worthy to take the book of prophecy, and to break the seals thereof, and bring all to pass, for Thou wast slain as an atoning sacrifice on Calvary and hast purchased men and women through Thy shed blood from out of every tribe and language, and people, and nation, and hast made them unto our God kings to rule and priests to worship, and they shall reign and worship upon the earth.

And I still beheld, and I heard the voice of many angels round about the Throne, and of the living creatures, and the twenty-four ruling celestial elders. The number of the angels was countless—ten thousand times ten thousand and thousands of thousands. The angels and the living creatures and the elders with one voice said,

Worthy is the Lamb Who was slain to receive all authority and all rule and all wisdom and all strength and all honour, and all glory and all worship.

And ultimately I heard every created thing that is in Heaven and on the earth, and in the heart of the earth, and in the sea, yes, absolutely all that are in them, heard I saying, All worship and all honour and all glory and all power be unto Him Who sits upon the Throne, and unto the Lamb for ever and ever. And the four living creatures called out, Amen. Let it be so. And the twenty-four celestial ruling elders fell down and worshipped God Who lives for ever and ever.

## CHAPTER 6.

### FIRST SEAL. Verses 1-2.

And when the Lamb opened the first seal I heard as it were the noise of thunder, and one of the four living creatures (the Lion-faced) I heard saying, Come. And I looked, and behold, a White Horse, and he that sat upon it had a bow: and a crown was given to him, and he went forth to add conquest to conquest. His was peaceful and diplomatic conquest. He had no arrow to his bow, and the absence of red implies the absence of blood.

### SECOND SEAL. Verses 3-4.

As the Lamb opened the second seal I heard the second living creature (the Calf-faced) say, Come. And there went out another horse, a Red one. Authority was given to the rider thereon to take peace from the earth and cause the inhabitants thereof to kill one another. To him was given a great sword. He spread war and murder upon the earth.

### THIRD SEAL. Verses 5-6.

And when the Lamb had opened the third seal I heard the third living creature (the Man-faced) say, Come. And I beheld, and lo, a Black horse, and the rider thereon was holding a pair of balances (which indicated the careful rationing of food) in his hand, and I heard a voice in the midst of the four living creatures say (What really meant, a day's wages will only be sufficient to buy a day's supply of bread—there will be nothing left for anything else), Half a peck of wheat for a day's wages and three half-pecks of barley for a day's wages, and take care not to waste the oil and the wine. Great scarcity spread over the earth and rationing became necessary.

### FOURTH SEAL. Verses 7-8.

And when the Lamb had opened the fourth seal, I heard the voice of the Eagle-faced living creature say, Come. And I beheld a Greenish Pale horse, and the name of the rider was Death, and one named Hell, sat behind him. (Death spoke of the grave and Hell spoke of the regions of the condemned). They had power given to them over a quarter of the globe and authority to kill with the sword, with starvation and other forms of inflicting death, including destruction by wild beasts.

### FIFTH SEAL. Verses 9-11.

And when the Lamb had opened the fifth seal I saw an altar of sacrifice, and underneath it the souls of those who had been slain because of their loyalty to the Word of God and the testimony concerning Jesus Christ. And they—the martyrs of the Great Tribulation period—cried out: How long, O Lord, holy and true, dost Thou refrain from judging and avenging our murderers upon the earth? White robes were given to each one of them—their souls were clothed upon by a temporary covering from Heaven, and it was said to them that they should wait patiently for a season until all the martyrdoms of all the Great Tribulation period were finished; then they would receive their resurrection bodies before the Millennium was ushered in.

### SIXTH SEAL. Verses 12-17.

And I looked, and when the Lamb had opened the sixth seal, lo, there was a great earthquake and the sun became as black as black hair cloth, and the moon became red. And the stars in the Heavens fell upon the earth, even as figs prematurely fall from a fig tree in a hurricane.

And the Heavens vanished as if they were rolled up as a scroll, and every mountain and island was displaced. And even the kings of the earth and the prominent men and the rich men, and the military chiefs and giants of commerce, as well as ordinary people, such as the slaves and middle class, hid themselves in the dens of animals and amongst the mountain rocks.

And they were so fearful that they cried to the rocks and mountains, Fall on us and finish us off—anything as long as we can escape from God upon the Throne and the lionlike wrath of Christ the Lamb.

For at last the day of His punitive wrath has come, and who shall be able to endure it?

## CHAPTER 7.

### COMPLETE REMNANT OF ISRAEL SAVED. Verses 1-8.

After these things I saw four mighty angels standing on the four corners of the earth. The earth was pictured in a flat position, and the angels were holding back the winds that could blow from the north, south, east and west, so that there was no storm blowing across the sea or the earth, not even on a single tree.

Then I saw another mighty angel coming from the east, having the branding seal of God, and he cried out with a loud voice to the four angels who were able to loose the destructive wind upon the earth, and said, Do not hurt the earth nor the sea, not even the trees, until we have sealed the Israelish servants of God in their foreheads.

And I heard the number of them that were sealed. There were sealed 144,000 of all the tribes of the children of Israel—the number 12 indicates “completion” and 12 times 12 indicates absolute completion.

Of the tribe of Judah were sealed twelve thousand—a complete company. Of the tribe of Reuben were sealed twelve thousand—a complete company. Of the tribe of Gad were sealed twelve thousand—a complete company. Of the tribe of Asher were sealed twelve thousand—a complete company. Of the tribe of Naphthali were sealed twelve thousand—a complete company. Of the tribe of Manasseh were sealed twelve thousand—a complete company. Of the tribe of Simeon were sealed twelve thousand—a complete company. Of the tribe of Levi were sealed twelve thousand—a complete company. Of the tribe of Issachar were sealed twelve thousand—a complete company. Of the tribe of Zebulun were sealed twelve thousand—a complete company. Of the tribe of Joseph (Ephraim) were sealed twelve thousand—a complete company. Of the tribe of Benjamin were sealed twelve thousand—a complete company. (Dan was a Judas among the tribes and is not reckoned therein, and during the Great Tribulation has no representation, although in the restoration of all things for Israel during the Millennium Dan has a position amongst the tribes (Ezekiel 48:2).

#### GENTILES SAVED DURING THE GREAT TRIBULATION. Verses 9-17.

After this I beheld and saw the vision of the Gentiles who are to be saved during the Great Tribulation, *to*, a great multitude that no man could number, of all nations and kindreds and people and tongues. They stood before the Throne and before the Lamb clothed with white robes (apparently they had not their resurrection bodies as yet) and palm leaves in their hands. And they cried with a mighty voice, Salvation has come from our God Who sitteth upon the Throne and from the Lamb. And all the angels stood round the Throne and the ruling Heavenly beings and the four living creatures, and fell down before the Throne on their faces, and worshipped God, saying, Amen, all that is praiseworthy, glorious, wise and worthy of thanksgiving, and all miraculous power, and all ability, be the possession of our God throughout eternity. Amen.

And one of the ruling celestial elders spoke to me and said, Who are these which are arrayed in white robes and from whence came they? And I said unto him, Honourable One, you know; I do not.

And he said to me, These are those who came out of the Great Tribulation upon earth, and have washed their soiled lives white in the blood of the Lamb, and now their cleansed lives are as robes of whiteness in the presence of God.

Therefore are they before the Throne of God, and serve Him always in His dwelling-place—His Temple—and God Who sits upon the Throne dwells in the midst of them.

They hungered on earth, but they will not hunger again; they were thirsty on earth, but they will not thirst again; they were exposed to the scorching sun on earth, but they will never have sunstroke again; neither will they ever again be exposed to excessive heat. For the Lamb Who is in the midst of the Throne will ever satisfy their hunger and quench their thirst

at the eternal fountain, and the Almighty Himself will for ever keep every tear from their eyes.

#### CHAPTER 8.

##### SEVENTH SEAL. Verses 1-13.

And when the Lamb had opened the seventh seal there was complete silence in Heaven for about the space of half an hour. It was the last and, impressive silence before God's judgments on the earth commenced.

Then I saw seven angels standing before God. To them were given seven trumpets.

And another angel came and stood at the golden altar, having a golden censer. There was given to him much incense that he should present it with the prayers of all the saints upon the golden altar before the Throne of God. Like the incense offered by the High Priest at the golden altar in the Tabernacle of Israel, the perfumed smoke from the incense sprinkled upon the fire by the angel's hand ascended up before God. It was the mingling together before God of the intercessory prayers of the saints and the fragrant Name of Christ which the saints used in their prayers.

The angel then filled the golden censer with fire off the golden altar and cast it upon the earth. It represented the fire of judgment poured upon the earth in answer to the intercessory prayer of the saints for judgment to be poured out upon a hopelessly unrepentant world. There was then a great commotion, loud voices, thunders, lightnings, and a tremendous earthquake. Then the seven angels which had the seven trumpets prepared to sound.

The first angel trumpeted, and there followed hail and blood red fire which plunged upon the earth, and a third part of the trees were destroyed by the fire, and all the green grass was completely burnt.

The second angel trumpeted, and it seemed as if a great mountain, flaming with fire, was cast into the sea, and a third part of the sea became blood, and a third part of the living creatures in the sea died, and a third part of the ships were destroyed.

The third angel trumpeted, and there fell a great star from Heaven flaming like a torch, and it fell upon a third part of the rivers, and upon the springs of water. The name of the star was called Wormwood. The third part of the waters of the earth became poisonously bitter, and many people died of the water.

The fourth angel trumpeted, and the third part of the sun, moon, and the stars were smitten, and for the third of each day and night there was no light.

And then I saw an eagle-like angel flying through the midst of Heaven, and heard him say with a loud voice, Misery upon misery upon misery will still further come upon the inhabitants of the earth because of the trumpeting of the remaining three angels.

#### CHAPTER 9.

##### FIFTH AND SIXTH ANGEL JUDGMENTS. Verses 1-21.

Then the fifth angel trumpeted, and I saw a star fall from Heaven on to the earth—and to him was given the key to the bottomless abyss in the centre of the earth (the inside of a sphere has no bottom), and smoke rose up out of the abyss as if from a fiery furnace, and the sun and the air were darkened because of the vast quantity of smoke. And out of the smoke there came forth creatures like locusts, and

to them were added hurtful powers similar to stinging scorpions. They were commanded, however, not to harm the grass, vegetables or trees of the earth, nor anything nor anyone except those who had not the seal of God in their foreheads. The sealed of Israel were, therefore, exempt from their viciousness. (See Rev. 7, 4-8).

These supernatural locust-scorpions were not allowed to kill men, but were allowed to torment them with pain for five months (just as natural locusts torment people for a period of approximately five months every year). In those days men will seek for death and shall not be able to die—they will even pray to die but death will elude them. The shapes of the locusts were like armoured horses prepared for battle. On their heads were gold-like crowns, and their faces were the faces of men. Their manes were like the hair of women, and their teeth were like the teeth of lions. They had breastplate armour that looked like iron, and the sound of their wings was as the sound of many horse-drawn chariots rushing into battle. And they had tails like scorpions—there were poisonous stings in their tails. They had power to severely hurt men for five months.

They had a king over them who was appointed while they were in the bottomless pit. His name in the Hebrew tongue is Abaddon, name meaning "destroying one." In the Greek his name is Apollyon, meaning the same thing.

One woe had passed and two more came. The sixth angel trumpeted, and I heard a voice from the horns of the golden altar before the Throne of God—those who clasped the horns were those who claimed protection. The voice said to the angel which had trumpeted, Free the four evil angels which are imprisoned in the great river Euphrates. And the four angels were loosed which had been prepared for that very hour of that very day of that very month of that very year—they were to slay the third part of men. And I was told the number of the evil supernatural army which appeared like horsemen—there were two hundred millions.

I also saw the horses in a vision and the riders sitting upon them who had breastplates of fiery red and deep blue—like the mingling of fire and the gem called jacinth and flashing sulphur. The heads of the horses were like the heads of lions, and from their mouth came fire and smoke and flashing sulphur. These three things, the fire and the smoke and the flashing sulphur which came out of the horses' mouths brought about the death of the third part of the inhabitants of the world. These horses had destructive power in their mouths and in their tails, for their tails were like stinging poisonous serpents. And the remainder of the inhabitants of the earth which were not killed by these plagues, did not repent of the evil things they were doing, and continued to worship demons, and gold, silver, brass, stone and wood idols, which cannot see, nor hear, nor walk. Neither did they repent of their murders, their spiritism, their immorality and their robberies.

#### CHAPTER 10.

##### THE ANGEL-CHRIST. Verses 1-11.

And I saw another mighty angel come down from Heaven, clothed with a cloud, and a rainbow encircled

his head. His countenance shone like the sun, and his feet were as pillars of fire (The Angel was Christ Himself. Rev. 11:3). He had in His hand a little book: and he placed His right foot on the sea and His left foot on the land, and cried with a loud voice, like the sound of a roaring lion; and when He cried out then seven terrible thunders burst forth. When the seven thunders had sounded I was about to write what they said, when a voice from Heaven said, Seal up those things which the seven thunders uttered and write them not.

And I saw the Angel-Christ Who stood astride the sea and the land, lift up His hand toward Heaven, and declare in the Name of Him Who liveth for ever and ever, Who created the universe and them that are therein, and the sea and all that are therein, that there should be no more delay in the judgments of God, but in the period ushered in by the trumpeting of the seventh angel the culminating promises of God, declared by the prophets in the Old Testament, and associated with the second coming of His Son, and the setting up of God's earthly kingdom, should be fulfilled.

And the voice which I heard before speak to me from Heaven (Rev. 1, 10) spoke to me again and said, Go, and take the little book which lies already open in the hand of the Angel which stands upon the seas and the earth. And I went to the Angel and said to him, Please give me the little book. And He said to me, Take it, and eat it—it will be bitter to your stomach, but in your mouth it will be sweet as honey. As soon as I had eaten it, my stomach was bitter—it thoroughly upset me—it spoke of sweet deliverance for the saints of God but terrible suffering for the ungodly.

And then the Angel explained to me the meaning of the book. He said to me, You must prophesy concerning the things in the book to many people, to large nations, to tribes with their various dialects, and to the rulers of the earth.

#### CHAPTER 11.

##### THE TWO WITNESSES. Verses 1-14.

Then there was given to me a measuring rule and the Angel-Christ, as He stood, said to me, Rise up and measure the Temple of God and the altar, and count the people who worship therein (the Temple is the Temple rebuilt by Israel during the years around the translation of the Church and the events leading up to the Great Tribulation). But do not measure the court of the Temple, for the Gentiles will insist in using that, and they will please themselves what they do with Jerusalem for three and a half years. And I will give power unto two witnesses of Mine Whom I shall choose, and they shall prophesy to the world for one thousand two hundred and sixty days, clothed in sackcloth. Their witness will be like Zerubabel's and Joshua's, the High Priest, mentioned in Zech. 4—they will be like two lampstands to give light and two olive trees will feed their lamps with oil. They will be on earth as God's representatives or ambassadors. If any one attempts to hurt them then fire will be poured out of their mouths and devour their enemies. Those who hurt them will be destroyed by fire. These two witnesses have power, even as Elijah had, to keep back rain during the days of their

prophecy, and they have authority over water to turn it into blood even as Moses had, and to smite the earth with plagues as often as they will. And when their witness is finished the terrible Beast that comes up from the bottomless pit, Anti-Christ, shall make war against them, and destroy them. Their dead bodies will lie for three days in the streets of Jerusalem (the place where our Lord was crucified), which at that time will be as sinful as Sodom and as Godless as Egypt.

And representatives of all the people, tribes, languages and nations, shall gaze upon their dead bodies for three and a half days and will not permit them to be buried. And the earth dwellers will laugh and rejoice over them and send souvenir presents to each other, because of the death of these two prophets who brought torments to those who dwell upon the earth. And, after three and a half days, resurrection life from God entered into them and they stood upon their feet again, and great fear fell upon their enemies. And they heard a great voice from Heaven saying, Come up hither. And they were translated and ascended up to Heaven in a supernatural cloud and their enemies saw them. And the same hour there was a tremendous earthquake, and the tenth part of Jerusalem collapsed in ruins—seven thousand people were killed, and the remainder were filled with fear and began to worship and call upon the God of Heaven. Thus the second woe passed and the third came quickly after it.

#### THE SEVENTH ANGEL. *Verses 15-19.*

Now the seventh angel trumpeted and there were loud voices in Heaven saying, The kingdoms of this world are become the Kingdom of our God and His Son, the Messiah. And God henceforth shall reign for ever and ever, and the twenty-four ruling elders who were sitting before God on their thrones fell upon their faces and worshipped God saying, We give Thee thanks, O Lord God Almighty, which is, ever has been, and ever will be, because Thou hast now exercised Thy great power and begun Thy reign over the earth. And the nations were enraged against Thee, but Thy wrath is revealed, and the time for the judgment of the dead is come, and the time to give rewards unto Thy servants of the Old Testament and Great Tribulation periods, who reverence Thy name both little and great. Likewise the time has also come to destroy those who destroy the earth. And I saw God's Heavenly Temple open, and the ark of the covenant was seen in the Temple, the ark which spake of God's justice, mercy, holiness and faithfulness to His people, and then came flashes of lightning, numerous voices, roars of thunder, a tremendous earthquake and storms of hail. In Heaven there was wonderful calm, on earth there was turbulent judgment.

#### CHAPTER 12.

##### WAR ON EARTH AND IN HEAVEN. *Verses 1-17.*

Then I saw in Heaven a wonderful thing—a woman appeared, clothed with the sun. The moon was under her feet and on her head was a crown of twelve stars. She was in travail and her child was about to be born. The woman represented Israel from whom Messiah came (Gen. 37:9). Then appeared another wonder in Heaven—it was a gigantic red dragon. It had seven heads, ten horns, and seven crowns upon its heads. And his tail dragged along the third part of the stars

of Heaven and cast them to the earth. The dragon represented Satan who dragged down angels in his fall and whose evil authority and power is indicated by the seven heads, ten horns, and seven crowns. The dragon stood defiantly before the woman so that he could devour the Son (Who was to challenge His power) immediately He was born. Then the woman brought forth the male child who was destined to rule all the nations of the earth with an iron rod of absolute righteousness, but instead of being devoured by the dragon the child was translated to God and His Throne. (Then after comes the mystery period of the Church of Jesus Christ, the special out calling from all nations of those who are to form the Church, the Temple, the body of Jesus Christ, a period consummated by all those who, identified with the man child, Christ, will also be caught up to God and His Throne. The mystery period having been fulfilled the Lord again takes up special dealings with Israel. The wonderful woman, fled into the wilderness of Arabia, especially round Petra and Bozrah, and there this representative portion of Israel will be protected by God for one thousand two hundred and sixty days).

Then I saw war in Heaven. The archangel Michael and his angels fought against the dragon. But the dragon and his angels were defeated and no longer did they have any place in Heavenly spheres. The great dragon was completely cast out with his angels and all were hurled upon the earth they had so long deceived. The great dragon was none other than the old serpent of the garden of Eden, Satan, who had deceived the whole world.

And I heard a loud voice in Heaven saying, Now in Heaven has come complete salvation and the manifestation of God's strength and God's Kingdom and the authority of God's Christ, for the accuser of the Christians has now been cast down to earth, the one who in the Heavenly spheres kept on accusing them day and night before God—yet he himself was mainly responsible for all their failures!

They overcame the accuser by showing that the blood of the Lamb cleanseth from all sin, and by constantly declaring their victory in Christ, and by keeping true to their witness even unto death. Therefore greatly rejoice, ye Heavenly spheres and all that dwell therein. But woe to those who live on earth and trade on the seas—for the deceiver, the Devil, is come down to you, filled with great wrath, because he knows that his final overthrow will quickly come upon him. And when the dragon saw that he was confined to the earth he persecuted the woman (Israel) which brought forth the man-child. And the woman received two eagle-like wings that she might fly into her prepared place in the wilderness, where she received provision for a period of a year, two years and half a year—three and a half years in all—from the face of the serpent. And the serpent cast out of his mouth a flood of water in order that the woman Israel might be destroyed by the flood. But the earth—natural circumstances—helped the woman, and the earth absorbed the water which the dragon serpent cast out of his mouth. And the dragon was very angry with the woman and went to make war with the remnant of her seed scattered throughout the earth, which kept God's commandments, and testified to the fact that Jesus was the Messiah.



## CHAPTER 13.

## THE TWO BEASTS. Verses 1-18.

And I looked upon the sand of the sea-shore and I saw a terrible beast (the Anti-Christ) rise up out of the sea, having seven heads and ten horns and ten crowns upon his horns, and the names of blasphemy upon his seven heads. (This seven-in-one beast represents seven beasts included in the one beastly system of Godless military rule. The seven successive beasts seem to represent (1) Egyptian world rule; (2) Assyrian world rule; (3) Babylonian world rule; (4) Medo-Persian world rule; (5) Grecian world rule; (6) Roman world rule under the Caesars; (7) Restored Roman world rule under Anti-Christ. The ten horns with crowns were apparently upon the last head and represent ten kingdoms with their ten kings who support restored Roman world rule under Anti-Christ.)

And the beast which I saw was like a leopard. His feet were like the feet of a bear, and his mouth like a lion's mouth. And the dragon gave him his own power and allowed him to share his throne and his great authority. And I saw one of the seven heads wounded to death—but the deadly wound was healed, and all the world marvelled at the beast and they worshipped the dragon which gave him such power. And they also worshipped the beast, exclaiming defiantly, Who is like unto the beast, who is able to overthrow him in warfare?

And there was given to him a mouth speaking great boastful things and especially blasphemies against God. Power was given to him to continue for forty-two months. He opened his mouth in blasphemy and blasphemed God and His Heavenly dwelling place, and all that dwell therein. And he was permitted to make war with God's earthly saints, and to destroy them. Power was given to him over all kindreds, tongues and nations. And all that dwell upon the earth will worship the beast—all those whose names are not written in the Lamb's Book of life—slain in God's reckoning as from the foundation of the world, in order that from the beginning of creation the names of those who have turned to God might be found written in the Lamb's Book. If any man wishes to hear the truth then let him listen very intently to these words.

Let the saints who will so terribly suffer remember that those who led them into captivity will ultimately be led into captivity themselves: those who killed them will themselves be killed. This is the truth that gives patience and faith to the saints.

And then I beheld another terrible beast (the Anti-Spirit) not this time coming up out of the sea but coming up out of the earth. He had two horns like a lamb, and tried to appear like Christ, the Lamb of God, but when he spoke he spoke like a dragon and revealed himself to be inspired from Satan. And he exhibited the same powers as those of the first beast and forced the earth and its inhabitants to worship the first beast whose deadly wound was healed. He performed wonderful miracles, so that he even made fire come down from the aerial heavens on to the earth, and the inhabitants of the earth marvelled at it. These miracles which he did were in full view of the other beast and under his blessing, and completely deceived the people of the earth, and he persuaded them to make a great idolatrous image of the beast

which had been wounded by the sword and yet lived. And he had the power to make the image of the beast act as though it were alive. It had the power to speak (even as a trumpet will speak in some spiritist meetings), and he enforced death for all those who would not worship the image of the beast.

And he caused all, small and great, rich and poor, freemen and slaves, to receive a distinguishing mark in their right hand or on their foreheads, and that no man might buy or sell excepting those who had the mark or the name or the number of the beast upon them.

Here is a clue for the wise. Let the wise count the number of the beast as it is revealed by the letters in his name (for in Greek each letter has a corresponding number). The number is that of a man's name and it comes to six hundred and sixty-six.

## CHAPTER 14.

## VICTORY IN HEAVEN AND JUDGMENT ON EARTH.

## Verses 1-20.

Then I looked, and, lo, a Lamb (The Lamb of God which taketh away the sin of the world) stood on Heavenly Mount Zion. He was the leader of the singers. With Him there were one hundred and forty-four thousand people having His Name and His Father's Name written upon their foreheads. The number twelve is the number of completeness. Twelve times twelve represents complete completeness, and that number multiplied by a thousand symbolises the most perfect completeness it is possible to imagine.

And I heard united singing from Heaven, as the sound of many waters and like a great thunder—yes, a collective voice like the mighty torrents of Niagara. And I also heard accompanying music from harpers as they harped upon their harps. And they sang a song which had never been heard before. It was sung in the presence of God upon the Throne, and the four living creatures, and the enthroned ruling powers. No one could sing that song but the hundred and forty-four thousand who were redeemed from the earth. These are they who were not defiled with women; they are virgins, in other words they kept themselves unspotted from worldly things. They followed the Lamb of God whithersoever He went. These were a company redeemed from among men. They are the first fruits unto God and the Lamb—they are the Church of the Lord Jesus Christ. In their mouth was found no deception of any description. They are faultless before the throne of God.

And I saw another angel fly in the midst of Heaven having everlasting good news for those who dwell on the earth—a gospel of good tidings for every nation, tribe and language, yea, for all people. He was saying, Reverence God and obediently praise Him. Rejoice in Him for the time of judgment has come. Worship Him that made the universe, the earth, the sea and springing rivers of living water.

Then there came another angel crying, Babylon is destroyed, is destroyed, that vast city, because she made all nations drink of the cup of wrath that was the result of drinking her sinful and intoxicating pleasures. (Possibly re-built Babylon, a literal city is referred to).

And the third angel followed, saying with a loud voice, If any man worship the wild beast and his

image and receives his mark in his forehead or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without dilution into the cup of his anger, and he shall be tormented with fire and brimstone under the supervision of the holy angels and the Lamb.

And the smoke of their torments ascended up all the time, and they have no rest day nor night who worship the beast and his image and who receive the mark of his name.

Because of this future judgment on the wicked the persecuted saints are encouraged to patiently endure their present suffering—those who keep the commandments of God and believe in Jesus. And I heard a voice from Heaven saying unto me, Write down, Happy are those who die in the Lord from now onwards—Yes, says the Spirit, they rest from their distressing labours and yet the reward of their labours follows.

And I looked again and I saw a white cloud and upon the cloud sat one like the Son of Man, having a golden crown on His head and in His hand a sharp sickle.

And another angel came out of the Temple, crying with a loud voice to Him that sat on the cloud, Thrust in your sickle and reap, for the reaping time is come, for the harvest of the earth is ripe. And He that sat upon the cloud cut with his sickle and the earth was reaped. It was the harvest of the remaining righteous upon the earth. It was the gathering together into Heaven of those who were faithful to God amidst the terrors of the rule of the Beast.

And another angel came out of the Heavenly Temple, also having a sharp sickle. And still another angel came forth from the golden altar who had power over fire, and cried with a loud voice to the angel that had the sharp sickle, saying, Thrust in your sharp sickle and gather the clusters of the wild vines of the earth, for her grapes are as ripe as they can ever be. And the angel thrust his sickle into the earth and gathered the vines which a cursed earth had produced, and cast them into the great winepress of God's wrath. And the grapes in the winepress were trodden upon until blood like juice overflowed from the winepress even to the height of the horses' bridles, for a distance of two hundred miles.

## CHAPTER 15.

### SEVEN VIAL ANGELS. *Verses 1-8.*

And I saw another wonderful sign in Heaven, great and marvellous. Seven angels held the seven last curses or plagues to be poured out upon the earth. These plagues were the fullest and final expression of the wrath of God.

Then I saw what looked like a vast sea of glass mixed with fire. And those who had got the victory over the beast and his image and refused his mark or his name were standing on the sea of glass having Heavenly harps. And they sang a song called The Song of Moses and of the Lamb. For as Moses saved the early Israelites out of the tribulation of Egypt, so the Lamb saved the latter Israel out of the tribulation of this world. They sang, Great and wonderful are Thy works, Lord God Almighty—Just and right are Thy ways, Thou King of saints. Who is there that

cannot reverence Thee, O Lord, and praise Thy Name; for Thou only art holy: ~~For~~ all nations shall come and worship before Thee; for Thy righteousness has become evident.

And then I further looked, and lo, the inner shrine, of the Holy of Holies, of the Temple-Tabernacle witness in Heaven was opened, and the seven angels came out of the Holy of Holies, having the seven plagues. They were clothed in pure and white linen, and their breasts were girded with golden girdles. And one of the four living creatures gave to the seven angels seven golden bowls, full of the wrath of the eternal God. And the Temple-Tabernacle was filled with visible haze like light from the glory of God and from His power; and no one was able to enter into the Temple-Tabernacle until the seven curses of the seven angels were carried out.

## CHAPTER 16.

### THE JUDGMENTS Poured OUT. *Verses 1-21.*

And I heard a great voice out of the inner shrine (The Holy of Holies), saying to the seven angels, Go your ways, and pour out the bowls of the wrath upon the earth. (Perhaps it is better to think of "bowls" rather than "vials" because vials are narrow necked but bowls pour out in a flood). And the first angel went and emptied his bowl on the earth, and there fell an injurious and terrible sore upon the men who had the mark of the beast, and upon those who worshipped his image. And the second angel poured out his bowl on the sea and it became as the congealed blood of a dead man, and every living thing died in the sea. And the third angel poured out his bowl on the rivers and springs of water, and they became blood. And I heard the angel that infested the waters, say, Thou art righteous, O Lord, Which art and wast and shalt be, because Thou hast so acted in judgment. For men have shed the blood of saints and prophets, and now Thou hast given them blood to drink—they deserve it. And I heard another angel that came out from the golden altar, say, It is right to do this, Lord God Almighty, suitable and just are Thy judgments. And the fourth angel poured out his bowl of judgment upon the sun, and power was given unto him to scorch men with fire. And men were scorched with great heat, and blasphemed the Name of God Who controlled these plagues. And they repented not, and would not agree with Him nor praise Him. And the fifth angel poured out his bowl of judgment upon the throne of the wild beast, and his kingdom was full of darkness and the people thereof gnawed their tongues for pain and blasphemed the God of Heaven because of their pains and sores, and repented not of their deeds. And the sixth angel poured out his bowl of wrath upon the great river Euphrates, and the water thereof was dried up so that a clear way for the kings of the east to approach Jerusalem was opened up. And I saw three unclean spirits, like frogs, one out of the mouth of Satan, the dragon, and one out of the mouth of the wild beast, and one out of the mouth of the false prophet.

They were powerful demon spirits who work miracles, and went forth to the kings of the earth all over the world to gather them together to the final battle of judgment with God Almighty.

Suddenly the voice of Christ was heard, saying, Behold, I come as an unexpected thief. Happy is he who watches for Me and keeps his garments secure, and is not disgraced. (It is said that the Levitical priest sometimes slept at his post, and the over-seeing priest would take away his outer garments which he had laid aside in order to sleep, and burn them, and the garmentless priest would be disgraced in the eyes of them who saw him). And God overruled all circumstances, and gathered the wicked nations together to a place called in the Hebrew, Armageddon, referring to the valleys of Armageddon and Jehosaphat, covered by the general name of the Plain of Esdraelon, (Armageddon is possibly a symbolic name for some vast portion of the earth where the wicked nations are destroyed).

And the seventh angel poured out his bowl of wrath into the air, and there came a great voice out of the Heavenly Temple, from the Throne, saying, It is accomplished.

And there were loud voices, roaring thunders and flashing lightnings, and there was a vast earthquake. Such an earthquake had not been seen before upon the earth: it was stupendous and terrible. And the great city (Rome?) was divided into three parts, and the great cities of the nations were destroyed, and great Babylon (rebuilt Babylon) came in remembrance before God, and He poured out upon her the wine of the fierceness of His anger. And every island and mountain disappeared. And there fell upon men as it were a great hail from Heaven, and every hailstone was about the weight of a talent, possibly about half a cwt. And men blasphemed God because of the plague of hail, for indeed the plague was exceeding terrible.

## CHAPTER 17.

### MYSTERY BABYLON. Verses 1-18.

And then one of the seven angels which had the seven bowls of God's wrath, came and talked with me saying unto me, Come with me, I will show you the judgment of the great harlot who sits upon many waters and has a vast influence. With her the kings of earth have committed spiritual adultery and the inhabitants of the earth have been intoxicated with their evil passions. So the angel carried me away in the spirit into a vast desert, and I saw a woman sit upon a scarlet coloured wild beast, filled with blasphemous names, having seven heads and ten horns (The first wild beast of Rev. 13, but now showing scarlet, indicating the bloody character of its rule). And the woman was clothed in vivid purple and scarlet and embellished with gold, and with precious stones and pearls, with a golden cup in her hand filled to the brim with her abominable adulterous practices. And upon her forehead was her name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINABLE PRACTICES OF THE EARTH. And I saw the woman literally drunk with the blood of godly men and women, and with the blood of martyrs of Jesus Christ, and when I saw her I could not help but be amazed at her startling appearance. And the angel said, Why see you so amazed? I will tell you the mystery of the woman and also of the wild beast that carries her, which has seven heads and ten horns.

The wild beast that you saw was in existence, but now is not in existence, but in the future it shall reappear from the bottomless pit, and then go into destruction. Those that dwell upon the earth, whose names are not found written in the Lamb's book of life from the very foundation of the world, shall greatly marvel and reverence when they behold the wild beast that was and then was not, and now is again. Now the wise man will understand this.

The seventh beast, (the seventh beast in the seven-in-one beast of Rev. 13) that you saw was (existed as the sixth beast in the Roman Empire under the Caesars), and is not (Rome for all practical purposes ceased to exist as an empire), and shall ascend out of the bottomless pit (is Satanically restored in the last days as the great final empire under Antichrist), but is on its way to final destruction, and they that dwell upon the earth will follow and reverence this beast—excepting those whose names are found written in the book of life from the foundation of the world. They will be deceived and charmed by this seventh beast that was and is not and yet is. And this the intelligent mind will understand.

And the beast that was and is not is one of the seven kings, and shall reappear again after his destruction, as the eighth king (This beast is the seventh beast of the seven-in-one beast of Rev. 13. The Roman Empire with its anti-Christian head is apparently destroyed with the sword, but it reappears again as the eighth king or beast. It is the final manifestation of Antichrist and his rule. The seven heads of the beast are seven mountains or seven successive kingdoms, which support and yet are dominated by the woman, the Antigon and Satanic religious system. Concentrated at first in Babylon, and maintained with it, the Babylonian system unites with the apostate Roman Catholic system and continues thus until the time of Antichrist, when, if literal Babylon is rebuilt, the Babylonian system will be transferred there again. There are seven kings or kingdoms (Egyptian, Assyrian, Babylonian, Medo-Persian, Grecian, Roman under the Caesars, and revived Rome under the Antichrist). The first five have passed away; one is (The Roman Empire under the Caesars), the other is not yet come (The revived Roman Empire under Antichrist). When the seventh does come then it will continue for a short time and is represented by the seventh beast in the seven-in-one beast. This seventh beast will be definitely destroyed by the sword, but will reappear as the eighth and then go into complete destruction.

And the ten horns which you saw are ten kings or kingdoms which have not yet appeared, but will receive power for a season with the seventh-eighth beast. They will be united in thought and will give their power and strength to the beast.

They will fight against the Lamb, Christ Jesus, but the Lamb will overcome them, for He is the true Lord of Lords and King of Kings, and they who are with Him are specially called, chosen and faithful.

And He said unto me, the waters which you saw where the great Harlot sits, are the peoples, multitudes, nations and tongues which support this Satanic Babylonian Papal system and are controlled by it. And the ten horns which you saw upon the head of the seventh beast shall turn against the Babylonian system,

and make it desolate, naked, and eat her flesh and burn her with fire (A vivid description of the destruction of the Babylonian-Roman Satan counterfeit by the final military powers which support Antichrist. God will put it into the heart to carry out His will and to agree to give their kingdoms as one united kingdom to Antichrist, until God's words are fulfilled. And the woman (the scarlet woman) which you see is Rome (the final concentration place of the Babylonian apostasy) which reigns over the kings of the earth.

Final note. The Woman represents the vast Godless and Satanic system which originally concentrated in Babylon where Satan ruled, then was moved to Pergamos, then to Rome, where it was finally united with the apostate Christianity of Rome, and continues thus until the reign of Antichrist with the ten kingdoms which support him, but finally these ten kingdoms furiously destroy, as far as human power can, the combined mystic and Satanic Babylonian-Rome apostate religious system.

## CHAPTER 18.

### THE FALL OF BABYLON. Verses 1-24.

After these things I saw another angel come down from Heaven having very great power, and the earth was brilliant with his presence. And he cried loudly with a very strong voice saying, Babylon the Great (Rome and the Babylonish Satanic system and the Babylonish political system headed up in her or possibly rebuilt Babylon itself. In the last days it is possible that Antichrist will seek a religious centre (Jerusalem), a military centre (Rome), a commercial centre (rebuilt Babylon). And he will seek to impose the Babylonian occult system on all of them), is fallen indeed, is fallen indeed, and has become the home of demons and the dwelling place of every foul spirit, and as a cage of every unclean and hateful bird. For all nations have drunk of the wine of the anger of God expressed upon her for her spiritual adultery, and the kings of the earth have committed spiritual adultery with her, and the merchants of the earth have become wealthy through the abundance of her luxuries.

And I heard another voice from Heaven say, Come out of her, out from the Babylonish system, so that you will not be partakers of her sins and punishments. Her sins have been glued together and are known in Heaven. God has remembered her iniquities to punish them. She will be paid back with interest for her sins, yes, more than double, in the same way as she has always been seeking to double iniquity so will her punishment be continually doubled. Think how she has glorified herself and lived luxuriously, give her the same fulness in torment and sorrow. She has boasted she is a conquering queen and has no such sorrow as a lonely widow. But her suffering will come all at once—in a day, death and grief and starvation, and she will be utterly burned with fire, for mighty is the Lord God Who judgeth her. And the kings of the earth who have committed spiritual adultery with her and lived luxuriously on her shall weep over her when they see the smoke of her flaming destruction.

Standing afar off for fear of suffering with her, they will cry, Alas, alas, that great city Babylon, that mighty city, for suddenly, all at once, your judgment has come. And the merchants of the earth shall weep and mourn over her, for no man will buy from her any more.

The gold she sold, and silver and precious stones, pearls and fine linen, purple, silk and scarlet, scented woods, and all manner of ivory carvings, and of choicest woods, and brass, iron and marble, and cinnamon, spices, perfumes and incense, your wine and oil, fine flour, and wheat and beasts, and sheep and horses, and chariots, and slaves—the bodies and souls of men, and all that your appetites longed for, have departed from you, and everything that was dainty and good has gone from you, and you will not have any more experiences of them.

The merchants who bought these things and became rich through them shall stand afar off for fear of partaking in her torment, her weeping, and her wailing. They will say, Alas, alas, that great city that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones and pearls, for suddenly, all at once, your great riches have come to nothing. And every ship owner and the company owners and sailors and sea traders shall stand afar off and cry out when they see the smoke of her burning. What city can ever be as great as this city was?

And they cast dust of sorrowful anguish upon their heads, and cried out weeping and wailing, saying, Alas! alas! that great city, wherein were made rich all that were able to trade with ships! Suddenly in one brief period she is made desolate. Rejoice over her penalty, thou Heavens, and ye Holy Apostles and prophets, for God has avenged you upon her.

And a mighty angel took up a stone, like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down and shall be found no more at all. And the voice of harpers and musicians and of pipers and trumpeters shall be heard no more at all in you, and no craftsman of whatsoever craft shall be found any more in you, and the sound of a millstone shall be heard no more at all in you, and the light from a light shall shine no more in you, and the voice of the bridegroom and of the bride shall be heard no more at all in you, for your merchants were the greatest men of the earth, but by demonism and sorcery were all nations deceived. And in her was found the responsibility for the blood of prophets and of saints and of all that was slain upon the earth.

## CHAPTER 19.

### HEAVENLY JOY AND JUDGMENT FROM HEAVEN.

#### Verses 1-21.

After these things (the destruction of mystical and actual Babylon), I heard a voice of much people in Heaven, saying, Hallelujah! (Hallelujah means Praise—ye-God). It occurs twenty-four times in the Old Testament and four times in the New Testament. Salvation and glory and honour and power belong to the Lord our God. For true and righteous are His judgments, for He has judged the great harlot who corrupted the earth with her fornication and has avenged the blood of His servants at her hand. Again they said, Hallelujah! And the smoke of the eternal destruction of the Great Whore rose up for ever and ever.

And the twenty-four elders and the four living creatures fell down and worshipped God Who sat upon the Throne. They cried out, Amen, Hallelujah! And a voice came out of the Throne, saying, Praise

our God, all His servants and all that dwell with Him, both small and great. And I heard as it were the voice of a great multitude—or as the voice of many waters, or as the voice of mighty thunderings, saying, Hallelujah, for the Lord God Almighty reigns.

Let us be glad and rejoice, and give Him honour, for the time of the marriage of the Lamb has come and His wife has made herself ready (It is the time when the completed Church enters into a fulness of communion with Christ which can only be likened to a marriage union). And to His wife it was granted that she should be arrayed in fine linen, clean and white: for the fine linen stands for the righteousness of saints. And the voice from the Throne said, Write, Blessed are those who are even invited to the marriage supper of the Lamb (saints, outside Church saints). And He said to me, These are the true sayings of God.

And I fell at the messenger's feet to worship him. But he said to me, See you do it not. I am a fellow-servant with you and with your brethren, who believe in Jesus—worship God: for the message concerning Jesus is the very essence of prophetic messages.

And I saw Heaven opened, and behold a white horse came forth. He Who sat thereon was called faithful and true, and in perfect righteousness He judges and makes war. His eyes were as a flame of fire and on His head were many crowns—and He had a name written thereon and no man knew what it was, excepting Himself. He was clothed in a garment dipped in blood and His Name is called the Word or Speech of God. And the Heavenly armies followed Him upon white horses, clothed in fine linen, white and clean (the righteousness of saints). And out of His mouth went a sharp sword, that with it He should smite the nations and rule them with a rod of iron. And He trod the wine press of the fierceness and wrath of Almighty God. And He had on His blood-red garment and on His thigh a name written, KING OF KINGS AND LORD OF LORDS.

And I saw an angel standing in the sun, and he cried with a loud voice, saying to all the birds that fly in the atmosphere, Come and gather yourselves together to the supper of carcases brought about by the judgment of the Almighty God.

You will be able to eat the flesh of kings and the flesh of great military leaders and the flesh of influential men, and the flesh of horses and of those who rode upon them, and of the flesh of men both free and slaves, both small and great. And I saw the beast (Revelation 13, 1), and the kings of the earth and their armies gathered together to make war against Him Who sat on the white horse and against His army. And the beast was taken and the false prophet who wrought miracles before him, with whom he had deceived those who had received the mark of the beast and those who worshipped his image. These both were cast alive into the lake of fire burning with brimstone, and the remainder were slain with the sword out of the mouth of Him Who sat upon the horse. And all the birds of the air were filled with their flesh.

#### CHAPTER 20.

LAST THINGS. Verses 1-15.

And I saw an angel come down from Heaven, having the key of the bottomless pit and a great chain

in his hand. And he laid hold of the dragon, that old serpent, known as the Devil and Satan, and bound him for a thousand years and cast him into the bottomless pit and shut him up and set a seal upon him that he should deceive the nations no more till the thousand years should be fulfilled: and after that he must be loosed a little season.

And I saw thrones, and persons were sitting upon them, and authoritative rule was given to them, and I also saw the souls of those who had been martyred for their witness to Jesus (Rev. 6, 9), and for the Word of God, and who had refused to worship the beast or his image, and had refused to have his mark upon their foreheads or in their hands. And they all lived and reigned with Christ for a thousand years; but the remainder of the dead did not receive their resurrection bodies until the thousand years were finished. Those whom I saw reigning with Christ composed the first resurrection. Blessed and holy are they who have their part in the first resurrection. Over such the second death has no authority, but they are priests to God and to Christ, and shall reign with Him for a thousand years.

And when the thousand years are expired Satan shall be loosed out of his prison—out of the bottomless pit, and shall go forth and deceive the nations which are north, south, east and west in the earth—these nations (spoken of as Gog and Magog, for these two names had become symbolical of God's enemies), numberless in quantity, like the sand of the seashore, went up from every part of the earth and besieged the saints of God, and of Jerusalem the city of God. Fire then came down from God out of Heaven and burnt them up. The Devil, who had deceived them, was cast into the lake of fire and brimstone, where the beast and the false prophet had been for one thousand years, and they all continued to be tormented day and night for ever and ever.

And I saw a Great White Throne and the judge sitting upon it. The earth and the Heaven disappeared from before Him and there was no place for them at all. And I saw the dead, small and great, stand before God, and the record books were opened, and another book was opened which is the book of life. And the dead were judged out of those things which were written in the book—they were judged according to their works and actions. The sea gave up the dead which were in it, and the grave and hell delivered up the dead which were in them (the dead bodies came from the grave and the souls who had died without God came from Hades), and they were judged every man according to their works. And the grave and Hades were cast into the lake of fire. This is the second death. And whosoever's name was not found written in the book of life was cast into the lake of fire.

#### CHAPTER 21.

THE NEW JERUSALEM. Verses 1-27.

Then I saw a new Heaven and a new earth, for the first Heaven and the first earth were passed away, and there was no more sea (not, no more water, but sea water is the great purifier of corruption. Without the salt of the sea the earth would be full of disease, but when the curse with its corruption has passed away there will be no more need of salt oceans for purifica-

tion). And I, John, saw the Holy City, New Jerusalem, coming down from God out of Heaven, looking like a beautiful bride all ready for her husband. And I heard a great voice out of Heaven saying, Behold, the dwelling-place of God is with men, and He will indeed dwell with them, and they shall be His people, and God Himself shall be with them and be their God. And God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain, for the former things are passed away.

And He Who sat upon the Throne said, Behold, I make all things new. And He said to me, Write, for these words are true and faithful. And He said to me, It is done. I am Alpha and Omega, the beginning and the end. I will allow him who is thirsty to drink freely of the fountain of the water of life. He who overcomes evil and the Evil One shall enter into the enjoyment of all the things of God. I will be His Father God and He shall be My son. But the devil and the unbelieving and the abominable and murderers and the adulterers and sorcerers and idolaters and all liars shall have their place in the Lake of Fire which burns with fire and brimstone, which is the second death. And there came to me one of the seven angels who had held the bowls full of the last seven plagues. He talked with me and said, Come with me, I will show you the bride, the Lamb's wife.

He carried me away in the Spirit to a great and high mountain and showed me that great city, the Holy Jerusalem descending out of Heaven from God, which was immersed in the glory of God, and her light was like the light of a precious Jasper stone—clear as crystal. It had a wall, great and high, and had twelve gates, and at the gates stood twelve angels. Names were written on the twelve gates—they were the names of the twelve tribes of the Children of Israel. On the east there were three gates—on the north three gates, on the south three gates, and on the west three gates. And the wall of the city had twelve foundations and in them the names of the twelve Apostles of the Lamb.

And he who talked with me had a golden measuring rod to measure the city and the gates and the wall thereof. And the city lay four-square and the length is as large as the breadth, and he measured the city with a measuring rod and it was fifteen hundred miles. The length and the breadth and the height were all equal (as the measurements of a pyramid city could be). He measured the height of the wall thereof. The angelic looking man found its measurements to be seventy-two yards. And the foundations of the wall of the city were decorated with all manner of precious stones. The first foundation was of jasper, the second sapphire, the third agate, the fourth emerald, the fifth onyx, the sixth sardius, the seventh crystal, the eighth beryl, the ninth topaz, the tenth chrysoprasus, the eleventh jacinth, the twelfth amethyst.

The twelve gates were twelve pearls, each gate was a single pearl, and the street of the city was pure gold, transparent like glass. I saw no Temple therein, for the Lord God Almighty and the Lamb took the place of the Temple, and the city had no need of the sun, neither of the moon to shine in it, for the glory of the Lord did lighten it, and the Lamb magnified

the radiance thereof. And the saved nations shall walk in the light of it, and the kings of the earth do bring their glory and majestic dignity into it. The gates of it shall never be shut—they will never be shut in the day time for there is no night there. And the glory and dignity of the nations will continually be brought through the gates thereof into the city. And there shall nothing enter into it that defileth or worketh abominations or tells a lie—only those who are written in the Lamb's book of life shall enter therein.

## CHAPTER 22.

### FINAL TESTIMONY. Verses 1-21.

And he showed me a pure river of life-giving water, clear as crystal, proceeding out of the Throne of God and of the Lamb. In the midst of the main street of the city, and on either side of the river, there was growing, in avenues, trees of life—trees which bore twelve kinds of fruits and yielded different fruit every month, and the leaves of the trees gave health to the nations.

There shall be no more curse, but the Throne of God and of the Lamb shall be in it. And the Lamb's servants shall serve Him, and they shall see His face and His Name shall be in their foreheads. There shall be no night there, and they need neither artificial light nor the light of the sun, for the Lord God giveth them light and they shall reign for ever and ever.

The messenger said to me, These sayings are faithful and true, and the Lord God of the Holy Prophets has sent His messenger to show unto His servants the things which must shortly take place.

Behold, I, who count a thousand years as one day, come quickly. Blessed is he who keeps the sayings of the prophecy of this book. And I, John, saw these things and heard them. And when I had heard and seen I fell down to worship before the feet of the angel-like messenger who showed me these things.

Then said he to me, See you do it not, for I am a fellow-servant with you, and I belong to your brethren the prophets and to those who keep the sayings of this book. Worship God only.

He further said to me, Seal not the sayings of the prophecies in this book, for the time of their fulfillment is approaching. Then when they are fulfilled it will be too late to alter. He who is unjust will remain unjust. He who is filthy will remain filthy. He who is righteous will continue righteous and he who is holy will remain holy.

And, behold, I come quickly, and My reward is with Me, and I shall give to every man according as his work shall be. I am Alpha and Omega, the beginning and the end, the first and the last. Blessed are those who keep God's commandments that they may have the right to the Tree of Life, and may enter in through the gates into the city—for wild-dog-like men and sorcerers and whoremongers and murderers and idolaters and whoever loves and makes a lie, are not found in the city.

I, Jesus, have sent My messenger to tell these things in the Churches. I, Christ, am the root and the offspring of David—his ancestor and his descendant, and the bright and morning star who heralds amidst the darkness the coming of the day.



The Holy Spirit and the Church, (as yet in her bridal position) say, Come, and let anyone who hears ~~pull~~ the message on and say, Come. And let him who is thirsty, Come. Whosoever will, let him take the ~~water~~ of eternal life freely.

For I testify to every man who hears the words of the prophecies of the prophecy of this book that if any man adds to them and wilfully misrepresents their meaning, then God will add to him the plagues that

are written in this book. And if any man shall take away the wonders and meaning of this prophecy, then God will take away his name out of the book of life, and out of the Holy City, and from the enjoyment of the things which are written in this book. He (Jesus) Who says these things, declares, Surely I come quickly. Amen. And I (John) say, Even so, Come Lord Jesus. The grace of our Lord Jesus Christ be with you all. Amen.



